

# *The Improvement Era*



JULY, 1946

VOLUME 49 NUMBER 7

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH

JULY 21, 1847

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing. . . . (Isaiah 35:1, 2.)

(See page 418)

# THE FLAME FAMILY...



SPEEDY



CLEANY



STEADY



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THRIFTY

## A STORY TOLD IN HEAT 'N' COLD

You BAKE it, then CHILL it... a summer dessert that's out of this world. The recipe is tested by your gas company's Home Service Department.

I'll try it today. (Flexy and all the Gas Flame Quints are SUCH a help.) With my GAS range and GAS refrigerator, I'm sure of success.

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GAS fuel is the overwhelming choice of western women. It's no secret that many new homes are GAS equipped. (This delightful recipe is no secret, either! Here it is for YOU.)

### STRAWBERRY ICE CREAM PIE

1 pkg. strawberry flavored gelatin  
1- $\frac{3}{4}$  cups hot water  
1 pint vanilla ice cream  
1 tsp. lemon juice  
1 cup fresh berries  
1 cup fresh berries  
**Meringue Shell:** 2 egg whites (warmed to room temp.)  
 $\frac{1}{8}$  tsp. salt  
 $\frac{1}{4}$  tsp. vanilla extract  
 $\frac{1}{2}$  tsp. vinegar  
 $\frac{1}{2}$  cup sugar  
9-in. pie plate

Combine egg whites, salt, vinegar and vanilla. • Beat until mixture forms rounding peaks. Beat in sugar, 1 tbsp. at a time; continue until sugar dissolves and mixture forms glossy pointed peaks. Spread meringue in well-greased pie plate, hollowing out center, heaping up sides. Bake in slow gas oven (300°) for 45 minutes or until dry but only faintly browned. Turn off heat and allow meringue to cool with oven door open. • Dissolve gelatin in hot water. Add lemon juice. Chill until partially set. Beat in ice cream with mixer or rotary beater. Fold in sliced berries. Turn into meringue shell. • Chill in gas refrigerator until firm, 2 or 3 hours. Garnish with half or whole berries.

### RECIPE



THE WEST PREFERS

# GAS

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# Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

TO avoid the shortage of bronze bearings one machinery manufacturer developed much longer lasting bearings of lucite for rotary citrus fruit-juice extractors. The bearings were actually lubricated by the citrus juices and periodic steam baths.

ESTIMATES of the pressure at the center of the earth give the pressure there about two to three and a half million times the atmospheric pressure.

A STUDY at the Massachusetts Experiment Station of the effect of high-temperature and short-time pasteurization of raw milk found no appreciable destruction of vitamins. The vitamins tested included ascorbic acid, riboflavin, and thiamine.

THE ancient Greeks had teeth about the same as other peoples of that age, but they were better than ours. Dr. J. Lawrence Angel found one decayed tooth in four, from skulls of men and women who lived from 330 B.C. to 1300 A.D. Marked tooth decay did not become common until the Middle Ages.

SHANGHAI, CHINA, with over three million people, and as the natural outlet for the rich Yangtze Valley with a population of two hundred million people and an area of three-quarters of a million square miles, is the outstanding city of the Asiatic continent. Shanghai which means "above the sea" dates back to 1280 A.D., but the village was not walled until raids by Japanese pirates made this necessary in 1554.

WHEN a fly was placed in a bell jar and the air pumped out to give the same pressure as that at an altitude of 6500 feet, the fly increased the frequency of wing-beats from 160 to 180 each second, presumably to give the same lift in the lighter air.

IT is estimated that the smallest distance in vibration which can be felt by humans is about eight-thousandths of an inch.

THE wheat from 45 square miles or more, 525,000 bushels, was carried in one voyage on the Col. J. M. Schoonmaker in setting a Great Lakes cargo record last year.



## Good Summer Eating!

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**GRAHAMS**  
by PURITY



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DURKEE  
WAY**



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Durkee's Genuine Mayonnaise gives salads, sandwiches, cold vegetables new zest and taste appeal. Made with fresh eggs... extra smooth, extra creamy, extra tempting.



**STUFFED EGGS WITH  
ASPARAGUS**

Cut... 6 hard-cooked eggs in half lengthwise and remove yolks. Mash yolks.  
Add... ¼ teaspoon salt, dash pepper, 1½ teaspoons vinegar.  
Blend... with 2½ tablespoons Durkee's Genuine Mayonnaise and 2 teaspoons Durkee's Famous Dressing (or more, according to taste).  
Small quantity chopped pimiento can be added for color if desired.  
Refill egg whites and serve on bed of shredded lettuce with asparagus stalks garnished with Durkee's Genuine Mayonnaise. Serves 6.

## The Cover

ON July 21, 1847, the advance scouts for the Mormon Pioneers, Orson Pratt and Erastus Snow, entered Salt Lake valley, which they knew would be a refuge for the Saints. As the two men caught their first glimpse of the future Zion, they shouted, "Hosannah. Hosannah, Hosannah, to God and the Lamb." This is the "Hosannah" group from the "This Is the Place Monument, the work of the well-known sculptor Mahonri Mc-Intosh Young.

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JULY, 1946

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## New Church Radio Series

DR. FRANKLIN S. HARRIS, JR., will begin a series of Sunday evening radio discussions on the evidences for the Book of Mormon, June 30, at 9:00, on KSL. Dr. Harris approaches this subject trained for analysis and careful research.

Dr. Harris was called to a mission in Germany and after serving some time in that field was transferred to the European Mission Office, where he labored under the direction of Dr. John A. Widtsoe of the Council of the Twelve, who was then president of the European Mission. Under Dr. Widtsoe's direction he did research at the library of the British Museum and with this research later co-authored, with Dr. Widtsoe, *Seven Claims for the Book of Mormon*.

Music for this Sunday evening series will be by the Millennial Chorus, a group of former missionaries of the British Mission, most of whom are now ex-servicemen. Alexander Schreiner will be at the tabernacle organ.

Dr. Harris follows Dr. Franklin L. West, Church commissioner of education.

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# • — CAMP COOKE

*Named in Honor of Mormon Battalion Commander*

By

EDMUND  
CROWLEY,  
M.D.



PHILIP  
ST. GEORGE  
COOKE

CAMP COOKE, California, was named in honor of Brigadier General Philip St. George Cooke who led the Mormon Battalion from Santa Fe, New Mexico, to San Diego, California. It was this illustrious soldier who said:

History may be searched in vain for an equal march of infantry; half of it through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have entered into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over the mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. Thus, marching half naked and half fed and living upon wild animals, we have discovered and made a road of great value to our country.

The Battalion left Santa Fe the 19th of October, 1846, and arrived on the Pacific Coast the 29th of January, 1847, completing a march of more than two thousand miles from Ft. Leavenworth.

PHILIP ST. GEORGE COOKE, soldier, author, was born in Leesburg, Virginia, June 13, 1809. At the age of fourteen he entered the U. S. Military Academy at West Point where he was

graduated in 1827, and rose to the rank of brigadier general. He was on the frontier for several years and took part in the Black Hawk War of 1832 and several expeditions against the Indians.

His experiences with the Mormons did not end with his command of the Mormon Battalion. Later he was to command the Utah expedition of 1857-58 and was commander of the Department of Utah in 1860-61. When Johnston's army marched through Salt Lake City on the 26th of June, 1858, General Cooke was in charge of the second dragoons constituting the rear guard. As he passed through the city he bared his head in respect to the Mormon Battalion and thereby further endeared himself to his old command. Except for a few guards there were no Latter-day Saints left in Salt Lake City to witness the troops and trains which poured through the city from dawn to dusk. General Johnston kept his promise as to maintaining the good order in which the march should be conducted.

The army encamped in Cedar Valley, thirty-six miles from Salt Lake City. The encampment was known as Camp Floyd and was not abandoned until the late summer of 1861. General Cooke commanded the post during the last year. He was called from the East to take his new assignment much against his desire, for he had hoped the

(Concluded on page 451)



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(CHICKEN IN ORANGE CUPS)**

Combine two 5½ oz. jars LYNDEN SLICED CHICKEN, 1½ cups diced celery, ½ cup sliced, toasted almonds, 1 tablespoon lemon juice and 1½ cups whipped cream blended with ¼ cup mayonnaise or salad dressing. Serve in six hollowed-out halves of large oranges (save orange rinds from large oranges for orange juice. With sharp breakfast orange juice. With sharp oranges, remove all membranes). Garnish with orange segments and strips of green pepper, if desired. For Turkey key salad LYNDEN BONED TURKEY key salad LYNDEN SLICED CHICKEN.

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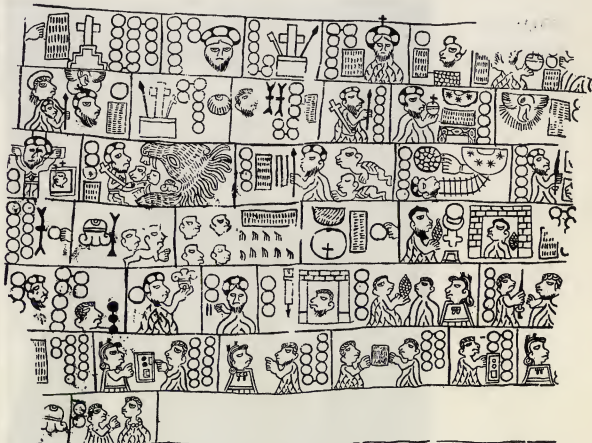
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# THE TEN COMMANDMENTS

By DR. CHARLES E. DIBBLE

*in Aztec*



CATECHISM AND THE TEN COMMANDMENTS  
IN AZTEC HIEROGLYPHS

THE early Christian missionaries to Mexico endeavored to teach Spanish to the natives in order to deliver the gospel message to them. Other enterprising ecclesiastics made an effort to convert the precepts of Christianity into hieroglyphs, thus enabling the Indians to know the gospel through a medium already familiar to them. These hieroglyphic documents were written either by a priest conversant with Indian writing or by a native Indian scribe familiar with Christian teachings.

One such document presents the fourteen Articles of Faith of the Roman Catechism and the Ten Commandments. The Ten Commandments are sufficiently visual to enable us to recognize their meaning even without a knowledge of Aztec writing.

Reading the fifth line in the illustration from left to right, we decipher these commandments:

First section: The first three commandments are about God, the remaining seven deal with man.

Second section: God is shown holding a human heart in his hand. The section indicates the first commandment: Thou shalt love God above all things.

Third section: God is shown with a hand extended toward two black marks: The second, thou shalt not take the name of God in vain.

Fourth section: A priest appears in-

side a temple: The third, thou shalt keep the Sabbath day holy.

Fifth section: A child appears between mother on the right and father, with an ear of corn in his hand: The fourth, thou shalt honor thy father and thy mother.

Sixth section: A man shrinks from a second man holding a sword: The fifth, thou shalt not kill.

## OLD GARDENER

*By Ruth Margaret Gibbs*

LET me remember him only like this: His old head bent above some flowering thing That climbed, or bloomed, or crept along the ground:

This was the music for his laboring, For his closed ears an unmistakable sound.

And let him stand always before my eyes Deep in a garden that has need of tending— Some tangled garden that was left to run Too loose and wild before the summer's ending.

I cannot think his hands, that fumbled so With keys and dishes, should have lost at all Their art of pruning and their slow, sure way Of training rambler roses up a wall.

So, let me keep him in remembrance thus: This heart that bowed before his Lord, and beauty...

And God, in your own garden spot, I know He would be proud and think it but his duty To dig and tend it as he has below.



# Primary JUNE CONFERENCE

THE fortieth convention of the Primary Association was held in Salt Lake City on June 7, 8, and 9, 1946. This was the first such convention since 1941.

The theme of the meet was taken from the Doctrine and Covenants: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:28.)

Friday morning's sessions were departmental in nature. Friday afternoon was devoted to exhibiting various projects Primary children had completed. Late Friday afternoon was open house at the Primary Children's Hospital, and Friday evening featured story-telling and clay modeling exhibits.

Saturday general sessions were held in the tabernacle. Adele Cannon Howells, general president of the Primary, gave an address of welcome; music was furnished by a Home Builder and Trail Builder chorus, comprised of boys and girls from the Salt Lake City Liberty, Park, Granite, Sugar House, Wells, and Highland stakes; Dr. M. Lynn Bennion, superintendent of Salt Lake City schools, spoke on knowing children in order to guide them; Elder Harold B. Lee of the Council of the Twelve spoke on the Primary's responsibility to children.

In Saturday afternoon's general session, music was furnished by a Brigham Young University faculty quintet; Olga C. Brown of the Primary general board talked on enriching the experiences of children; Elder Marion G. Romney, assistant to the Council of the Twelve, spoke on the subject of encouraging appreciation for each other; and President George Albert Smith gave a message to Primary workers.

There was a testimony meeting for the Primary held in the Assembly Hall Sunday morning. At eleven o'clock the Primary convened with the Mutuals in the tabernacle for a meeting under the direction of the First Presidency, and the Sunday afternoon meeting in the tabernacle was held with the Mutual Improvement Associations.

—A. L. Z., Jr.



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## SEA MONSTERS

*of the Tropics*

By DR. HAROLD L. SNOW  
*Bishop of San Pedro Ward,  
Long Beach Stake*

**I**N the waters of tropical America, both on the Atlantic and Pacific sides, are to be found some of the largest fish that have actually been seen by man.

Natives, working in the pearl fisheries near Panama, are acquainted with one of these monsters which they call the "blanket fish." This fish lives near the bottom of the sea often not far from the shore and is much dreaded by the divers. They claim that the enormous fish envelops a man in its vast wings and devours him.

The blanket fish is also known as the sea devil or eagle ray. Its peculiar broad fins, from which it receives its name, are flexible and are said to be used in scooping up food from the ocean bottom and transferring it to the mouth which lies between and behind the fins. The teeth are flat and hard, forming a perfect mill for crushing shells and crabs.

Some of these fish attain an enormous size. One of them was said to have weighed 1250 pounds. The male is usually a little smaller than the female. Often they are seen in pairs. Kingsley tells of a female that was captured, and says the male remained hovering about the boat for three days and was afterwards found floating dead on the surface, apparently having died of grief.

When they accompany their young, of which they bring forth only one at a time, the monsters are said to be especially dangerous, sometimes attacking and capsizing a boat.

**S**HARKS, sting rays or stingarees, and electric rays or torpedoes, all belong to the same group as the blanket fish.

To what extent the so-called man-eating sharks are dangerous to man is difficult to determine. Recently fish specialists have expressed great doubt as to whether man was ever attacked by any species of sharks. They claim at least, that most sharks are quite harmless so far as attacking man is concerned. Sharks are quite numerous in the waters of Central America, and many stories are told in the tropics about man-eating sharks. It is difficult to believe that all are fabrications.

It is the great white shark that is usually called the "man-eater." It grows to a length of twenty to twenty-five feet, and one forty feet long was found, according to Guenter, who claims it cut the body of a man in two at one bite. It lives in the tropical and subtropical seas

and is much feared in some regions by the water-loving natives.

The sting ray is found in many parts of the tropics. There is a beach near the city of Balboa, Panama, where bathers come in contact with the bothersome creatures. The tail of the sting ray is armed with one or more spines, barbed on the sides. In large species these measure eight or nine inches in length. With a sudden swing of the tail an ugly wound is inflicted that may be excruciatingly painful. The poison that enters the wound made by the spine is either the mucus of the body or a secretion from a definite gland at the base of the grooved or hollow spine.

The electric rays or torpedoes are fish that generate electricity in a pair of flat curiously-formed organs lying on either side of the head. These organs are thoroughly enervated and are under the voluntary control of the creature. By a single discharge the fish can disable an adult man. Ordinarily the fish uses this power either to defend itself or to stun or kill the animals on which it feeds. In order to receive the shock, the object must complete the galvanic circuit by communication with the fish at two distinct points, either directly or through the medium of some conducting body. Some of the electric rays weigh as much as two hundred pounds.

### How Much Caffeine Does America Use?

(From *Chemical and Engineering News*, reprinted by *Science Digest*, February 1946, page 19.)

**A**LTHOUGH American production of caffeine is running slightly over one million pounds annually at the present time, we are facing a serious shortage in this item.

The foremost use of caffeine here continues to be the preparation of cola drinks, secondary consuming sources being provided by the drug and pharmaceutical trades.

Most of the caffeine produced at present in the United States is derived through theobromine, which formerly was brought in from South America in considerable quantities but which is now provided here.

Tea wastes are largest single source in domestic solvent extraction processes, and far more important than coffee which provides the chemical through decaffeination.

Insufficient supplies have centered interest in the plans of a large chemical manufacturer to erect a \$1,500,000 plant for the complete synthesis of caffeine. Wholly synthesized caffeine is said to cost in excess of \$6 per pound, compared with the average of \$2.64 for partly synthesized and extracted caffeine as reported for 1944 by the U. S. Tariff Commission.



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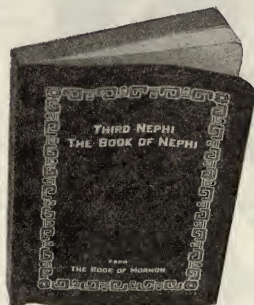
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## Resume of M.I.A. JUNE CONFERENCE

**Y**OUNG PEOPLE and representatives of young people thronged to Salt Lake City twenty thousand strong on June 7, 8, 9, and 10, as the traditional June conference of the M.I.A. was convened for the first time since 1941.

Planned as a "welcome home" for servicemen, the memorable four-day meet was under the direction of General Superintendent George Q. Morris and General President Lucy Grant Cannon, and their assistants, counselors, and members of the general boards.

The first general session convened in the historic tabernacle at ten o'clock Friday morning. Here music was furnished by the West Pocatello M.I.A. Stake chorus. *Improvement Era* citations were awarded; the manuals for the coming year were previewed; the M.I.A. theme for 1946-47 was announced. (See page 428.)

An address by President George Albert Smith, former general superintendent of the Y.M.M.I.A. closed the session at which Ruth May Fox, who served as president of the Y.W.M.I.A. at the same time that President Smith headed the Y.M.M.I.A., was also honored.

The second general session was held in the tabernacle Friday afternoon with the general theme, "The gospel way in M.I.A.," with our social activities. Elder Oscar A. Kirkham of the First Council of the Seventy spoke. (See page 432.) Much of this session was presented by dramatization of the four cultural arts. The Musettes—a ladies' chorus from San Fernando Stake, and the West Pocatello Stake chorus furnished the music for this session.

Friday evening saw the annual M.I.A. dance festival at Saltair on the shores of Great Salt Lake. Special exhibition numbers included native dancers from the Oahu Stake in Hawaii; an original waltz from the Inglewood, California, Stake; and a preview of the Centennial Dances from "One Hundred Years of Dancing." A floor show "America the Beautiful" was presented during the evening.

Saturday morning's activities started out at seven o'clock with Master M Man and Golden Gleaner breakfasts. Saturday was a day for department sessions, and as one speaker described it—"it's a fourteen-ring circus"—and the simile was apt—everyone enjoyed himself, and careful planning met fruition as these sessions unfolded.

Saturday evening a sacred pageant "Lamps of Eternal Life," by H. Jack Vigos and Lorna M. Taylor was pres-

ented in the Salt Lake Tabernacle. It depicted man's search for spiritual understanding in the present-day world. Music for this session was by the M.I.A. June Conference Girls' chorus.

Sunday's sessions were again held in the tabernacle. After the network choir and organ broadcast a testimony meeting was held. Participation at this forty-minute meeting was limited to General Authorities, servicemen coordinators and their assistants, returned servicemen and women, and M.I.A. officers. A general session followed which was under the direction of the First Presidency. President Smith, President Clark, President McKay, and Walter W. Head of St. Louis, former president of the Boy Scouts of America, were the speakers.

Sunday afternoon's general session was under the direction of the Primary and featured the correlation program of the Primary, Aaronic Priesthood, and the Mutual Improvement Associations.

The Sunday evening general session was entitled "Carry on in the Gospel Way" and featured a five-hundred-voice girls' chorus under the direction

(Concluded on page 456)

Pictures illustrating some of the activities which attracted thousands to the M.I.A. June Conference, June 7, 8, 9, 10, 1946.

Center picture: President David O. McKay and President J. Reuben Clark, Jr., greeting Captain Willard E. Smith, U. S. Army chaplain, who flew from Okinawa to attend June conference.

Reading clockwise from upper left: One of the groups of singers who greeted early registrants on Temple Square; girls' chorus from forty-five stakes who sang in the tabernacle Saturday and Sunday evenings; General Superintendent George Q. Morris, General President Lucy G. Cannon, and Superintendent Adele C. Howells, receiving Keys of Happiness as June conference opened; Pioneer story telling group; story characters: Alice in Wonderland and her rabbit, Tiny Tim, Tom Sawyer, Pandora; group of dancers at Saltair; story characters: Sacajawea, Minnehaha, David, Clara Barton; Pioneer dance group, Memory Grove, the Pioneer summer way for M.I.A.; General President Lucy G. Cannon addressing the Golden Gleaner breakfast; pageant from Saturday evening session; Musettes of southern California, one of several singing groups which added color to the conference; get-together for servicemen on lawn north of the tabernacle; General Superintendent George Q. Morris and General President Lucy G. Cannon receiving leis from the Hawaiian delegates to the conference.







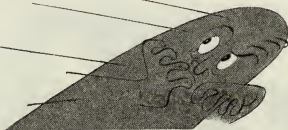


## How Many Soaps IN A BAR OF FELS-NAPTHA ?

Well . . . we're still counting. Letters from housekeepers who discover new uses for Fels-Naptha Soap are almost a daily occurrence. They tell us there's hardly a spot from attic to cellar that can't be improved by the Fels-Naptha treatment.

This much *we* know: there isn't one piece of family apparel, from rough deeply soiled work clothes to sheer and dainty infant wear that can't be washed cleaner, with gentler handling of fabric and with less work—by Fels-Naptha Soap.

We know the reason, too. It's the Fels way of blending gentle, active naphtha with good, mild soap, that makes Fels-Naptha such an extra fine laundry soap—and all-round household cleanser.



# Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

## RELIGIOUS ATTITUDES OF NOTED MEN

Selected by Leon M. Strong

PASTEUR indicated:

That in each of us are two men—the scientist, who seeks knowledge of nature through observation, trial, and reasoning; and the man who feels, and believes; who grieves over his dead children and cannot prove that he will ever see them again, but believes he will do so, and lives in this hope. (Page 309).\*

Francis T. Buckland (English naturalist, 1826-1880):

Thought of a future estate as a time when the gates of omniscience will be thrown open and when the mind will be given greater scope of knowledge with greater reward for those occupied on earth in investigating the words of the Creator. . . . Perhaps death forces a rest until the refreshed spirit, with new energy, may resume its pursuits under new and improved circumstances. (Page 313.)

Benjamin Franklin held that

. . . life is a state of embryo, a preparation for life. A man is not completely born until he has passed through death. (Page 313.)

Sir Humphry Davy (celebrated chemist and inventor, 1778-1829) is thus reported:

There may be beings, thinking beings, surrounding us, which we do not perceive, which we can never imagine. We know very little; but, in my opinion, we know enough to hope for immortality, the individual immortality of the better part of man. (Page 314.)

Olinthus Gilbert Gregory, mathematician and philosopher, has written:

We must consider our present state as only the dawn of our existence, a state of preparation for something far more exalted and grand than anything the eye hath beheld, or the most lofty imagination hath conceived. We may, however, even now, form extensive and noble conceptions of the immensity of the universe and of the unbounded power and wisdom of the Almighty Creator, and we may look forward to that happy period when we shall drink full draughts from the fountainhead of knowledge, rejoicing above all things that our hope rests not upon ingenious speculations, but that God hath brought life and immortality to light through the gospel. (Page 314.)

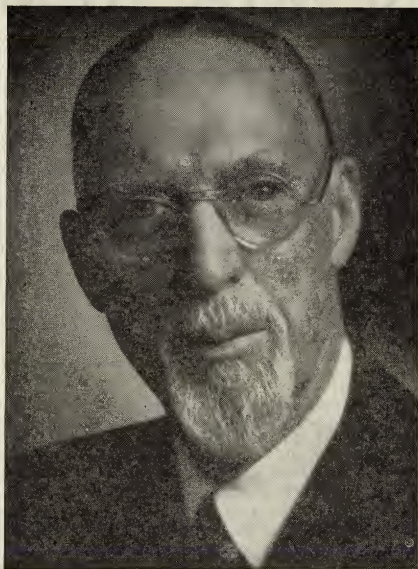
Sir Charles Lyell (Scottish geologist, 1797-1875) is quoted:

He worked on in calm confidence that the honest searcher after truth would never go far astray, and that the God of nature and revelation was one. He sought in this life to follow the way of righteousness, justice, and goodness, and he died in the hope of immortality. (Page 315.)

\*"Permission granted to reprint extracts from: *Christianity In Science*, by Frederick D. Leete. Abingdon-Cokesbury Press, 1928

THE IMPROVEMENT ERA





PRESIDENT GEORGE ALBERT SMITH

## "GIVE THE LORD A CHANCE"

*By President  
George Albert Smith*

constable to pick a corner on which to preach the gospel!

The constable said:

"Surely, I will go with you."

In fifteen minutes they had one of the best corners in town, with permission to preach the gospel of Jesus Christ where it had not been preached on the streets since before the war. (This was following World War I.)

I remember another incident of this nature. Brother John A. Widtsoe had a remarkable experience that you probably have read about, which has been published in years gone by, when he was in Scandinavia and found a whole collection of genealogical records in a little store on a side street, which he felt prompted to visit without knowing why. The proprietors did not have any use for them, and he bought them very reasonably. They were Scandinavian genealogies that were priceless, but if he had not been praying about it, and if he had not been looking for them, and if he had not obeyed the promptings of the Spirit, he would not have found them. And these particular records could not have been duplicated nor otherwise obtained in any manner known to us.

The Lord has a way of accomplishing things that we are unable to do, and never asks us to do anything that he does not make the way possible. That is what he told us through Nephi. He will not require anything without preparing the way.

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (Book of Mormon, 1 Nephi 3:7.)

If you have something that the Lord asks or expects you to do and you don't know just how to proceed, do your best. Move in the direction that you ought to go; trust the Lord, give him a chance, and he will never fail you.

I REMEMBER one day I was impressed to say to a missionary who was going to a certain town where they would not let us hold street meetings:

"Now remember, give the Lord a chance. You are going to ask a favor. Give the Lord a chance. Ask him to open the way."

The young man went to that city, went into the office of the mayor, and asked if he could see him. He was going to ask if they might change the rule.

When he got there, he found that the mayor was out of town. The young man came out of the office, looked down the hall and saw on a door at the end of the hall, "Chief Constable's Office." He hesitated a moment, and something said to him: "Give the Lord a chance." He walked into the chief constable's office and told him what he had come for. When he finished the man said:

"Well, what street corner would you like?"

He said: "I don't know this city as well as you do. I would not ask for a corner that would be undesirable, or where we would block the traffic. Would you mind going with me to select a corner?"

Just think of a missionary asking the chief

*The Editor's Page*

# INTRODUCING THE M.I.A. THEME

By George Q. Morris

GENERAL SUPERINTENDENT OF THE Y.M.M.I.A.

for 1946-1947

At the June conference just now concluded, a new theme from a sermon by President Brigham Young was introduced. It reads: "Let everyone get a knowledge for himself that this work is true—then let every person say: I will live my religion—I will walk humbly before my God and deal honestly with my fellow beings." Of course, the work referred to in the theme is the gospel of Jesus Christ restored to the earth by him, through the Prophet Joseph Smith.

I am sure we are all convinced that in the midst of the contention, conflict, and confusion that exists, there is need for some sure foundation upon which we may build our lives. I am persuaded, also, that most of us agree that this spiritual confusion, with its background of devastated cities and homeless, starving peoples, is conclusive proof that human wisdom—much of it cynical and atheistic—has proved utterly inadequate; and has led to world disaster.

In this the scriptures have been fulfilled. An ancient prophet said: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." (Isaiah 5:20.) Also an injunction by a modern prophet has been violated which counsels to "... not be seduced by evil spirits, or doctrines of devils, or the commandments of men." (D. & C. 46:7.) This global holocaust came as men ignored and defied their God. The only positive cure is to repent and turn to him. Nothing else can compose this distraught world.

The Lord referring to the restoring of the Church declares:

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . . Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; . . . That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. . . . And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord,

am well pleased, speaking unto the church collectively and not individually. (D. & C. 1:2, 17, 23, 30.)

Joseph Smith tells of some of the heavenly manifestations he has seen and the instructions he had received from the Lord in connection with the setting upon the Church, then testifies as follows:

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them; And that he created man, male and female, after his own image and in his own likeness, created he them; And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. . . . And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (D. & C. 20:17-29.)

LET everyone get a knowledge for himself that this work is true—then let every person say: I will live my religion—I will walk humbly before my God and deal honestly with my fellow beings.—Brigham Young.

THE Lord in his mercy and wisdom has promised that everyone who is sufficiently humble, sincere, and prayerful; and who will do his will may get a knowledge of the truth of these things. One who does gain this knowledge finds peace, strength, comfort, and enlightenment that can come in no other way. He finds a sustaining and guiding power that is equal to his needs under all circumstances. And as he is true to

(Concluded on page 457)

General Superintendent George Q. Morris of the Y.M.M.I.A. (center); General President Lucy G. Cannon of the Y.W.M.I.A. (right); and General Superintendent Adela C. Howells of the Primary Association (left).



—Photograph by Salt Lake "Tribune"



## President

# JOHN H. TAYLOR

*of the First Council of the Seventy*

DEATH came to President John H. Taylor of the First Council of the Seventy on Tuesday morning, May 28, as he stood among the youth of the Church at the Mission Home in Salt Lake City, counseling them before their departure for the missions of the earth. Death came as he would have wished it while he was addressing a missionary group.

The experience of John H. Taylor, whose youthfulness of spirit belied his three score years and ten, had been that of many boys in the Church—being born into a good home—one in which the gospel was the most prized possession—being baptized at eight years of age; and accepting the responsibilities of the Aaronic Priesthood. One of his first Church duties was as president of his deacon's quorum, and as he grew, so did his Church responsibilities until he accepted a call to fill a mission to Great Britain and was ordained a seventy before he was twenty-one years of age, by Elder Heber J. Grant of the Council of the Twelve.

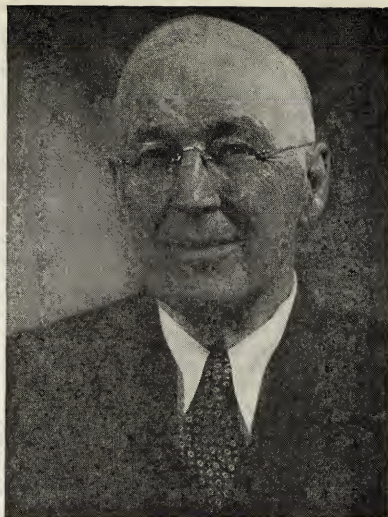
The following two years, 1896-98, were spent in England, where he served among other capacities, as secretary of the Nottingham Conference of the British Mission.

On September 20, 1899, Elder Taylor married Rachel Grant, the daughter of Heber J. and Lucy Stringham Grant, and, after completing a course in dentistry in Chicago in 1901, he returned to practice in Salt Lake City. This was interrupted in 1905 by a call to the Netherlands Mission.

Returning from his labors in 1908 he was called to the general board of the Young Men's Mutual Improvement Association in the fall of 1911; and, as a member of that group, he had charge of the athletic program of that organization throughout the Church. He loved boys and boys' sports and gained for himself a reputation as a football player of ability. In later years his active interest in sports was to turn to the golf links.

When the attention of the Church was drawn to a new movement in

PRESIDENT  
JOHN H.  
TAYLOR



the nation called the Boy Scouts of America, John H. Taylor became Scout commissioner for the Church and as such represented the national organization of the Boy Scouts, receiving the appointment in May 1913.

HE was called to preside over the Northern States Mission with headquarters in Chicago in December 1922. Here he served until 1928. Then he and his wife were called to take charge of the Missionary Home in Salt Lake City, to give missionaries a short but intensive training period just prior to their departure for their fields of labor.

During the October 1933 general conference of the Church he was sustained a member of the First Council of the Seventy. He continued as the director of the mission home until May 1936, having trained thousands of young men and women for missionary duty in America and abroad.

The next five years were spent traveling throughout the Church on assignment as one of the General Authorities. He visited in the stakes and in the missions many times. Quiet and unassuming, well-mannered and quiet-spoken, his own life was a personal testimony of what he said as he stood before the congregations of the Saints in their tabernacles, in their chapels, and in their homes.

With the outbreak of hostilities in Europe in September 1939, the mission-

aries on that continent were recalled, and Elder Taylor went to New York City on special assignment of the First Presidency to reassign missionaries to fields of labor.

He was set apart as president of the Temple Square Mission on April 1, 1941, and in the days immediately preceding America's participation in the war, and during much of the war, he directed mission activities among thousands of tourists who had come to see for themselves the "most interesting ten acres in America."

His calling was always as a missionary, and in this he delighted.

His office was filled with fine paintings which he had gathered at home and from many far places during a full lifetime of service to and love for his fellow man. This was his outward indication of what he found and appreciated in life.

John Harris Taylor was born in Salt Lake City, June 28, 1875, the son of Thomas E. and Emma Louise Harris Taylor. Throughout life he bore the given name of his grandfather, who was the third president of the Church, and his mother's maiden name.

At funeral services held May 31, 1946, in the Assembly Hall high tribute was paid to him, his wife, Rachel Grant Taylor, and their children, Lucy Taylor Andersen and Heber Grant Taylor, by President David O. McKay, Elder Stephen L. Richards, and President Richard L. Evans.

# MISSIONARY SPIRIT

## Marks Most Successful "Era" Campaign

By JOHN D. GILES

FIRST ASSISTANT SUPERINTENDENT, Y.M.M.I.A.; BUSINESS MANAGER OF THE "ERA"

To thousands of men and women over the Church who have formed the great army of *Improvement Era* missionaries during the past year, this annual report is of unusual interest. Since last October large groups of stake and ward *Era* directors, specially appointed *Era* missionaries and countless bishops and counselors, high councilors, and members of stake presidencies have joined in a united effort to have members of the Church everywhere read *The Improvement Era*.

Forming one of the most unique and effective subscription organizations in the land and one which has been the marvel of subscription experts of national experience, the splendid group who have been known for years as *Era* workers have again this year brought credit and honor to themselves and this popular missionary magazine.

In the forty-ninth campaign since President Heber J. Grant was responsible for bringing the first copy from the press in November 1897, more home subscriptions have been secured than in any previous year. The *Era* subscriptions list is 20,000 higher in home subscriptions than a year ago, and predictions are being made that an even better year is just ahead.

Space limitations preclude extending honors to all who deserve them or even to mention the hundreds of stakes, missions, wards, and branches that performed outstanding service. Only the topmost groups can be singled out as citation winners, but to all who assisted in writing this new record of achievement and who did such effective missionary service, full credit is given, and congratulations are extended.

**SOUTHERN STATES MISSION** again demonstrated outstanding leadership, having led the entire Church in both total subscriptions and percent of quota. With 2,892 subscriptions equaling 443.5 percent of its quota, the mission group from the Southland made an outstanding contribution in this forty-ninth *Era* campaign.

South Los Angeles Stake, long a leader in *Era* campaigns, led all the stakes of the Church with 1,525 subscriptions and 372 percent of its quota. While both Southern States Mission and South Los Angeles Stake were slightly under their previous records,

the total home subscriptions show substantial increases.

In the missions, Northwestern States was awarded the special citation for total subscriptions, and in the stakes, Long Beach was given the same honor.

Among the mission branches, Batavia Branch of the Eastern States Mission again led the entire group with 3000

**CALIFORNIA MISSION, DIVISION 1-1** to r.: President Elijah Allen.

**WESTERN CANADIAN MISSION, DIVISION 3**: President Joseph Y. Card; Cliff Walker, Y.M.M.I.A. supervisor and "Era" director; Elizabeth D. McAllister, mission secretary and "Era" director.

**SOUTHERN STATES MISSION, DIVISION 3**: President Heber Meeks; Alzada B. Chace, former M.I.A. supervisor and "Era" director; and Afton Van Limburg, present M.I.A. supervisor and "Era" director.

**EASTERN STATES MISSION, DIVISION 4**: President Roy W. Daxey; L. Beth Hermansen and Elaine Eckersley, missionaries and "Era" campaign supervisors.

**CENTRAL PACIFIC MISSION, DIVISION 5**: President Melvyn Weening.



**SEATTLE STAKE, DIVISION 1-1** to r.: President Monte L. Bean; Lorin E. Peterson, Y.M.M.I.A. superintendent; Marie Jones, Y.W.M.I.A. president; L. C. Seel, "Era" director.



**MINIDOKA STAKE, DIVISION 2**: President J. Melvin Toone; Ralph K. McCloy, Y.M.M.I.A. superintendent; Virgie Sullivan, Y.W.M.I.A. president; Carl George, "Era" director (no photo available).



**POCATELLO STAKE, DIVISION 3**: President W. P. Whitaker; Samuel A. Dunn, Y.M.M.I.A. superintendent (no photo available); Dorothy Bosquet, Y.W.M.I.A. president; Leatrice Denkers, Y.M.M.I.A. "Era" director; Ethel Denkers, Y.W.M.I.A. "Era" director.



**BENSON STAKE, DIVISION 4**: President Marie G. Hyer; C. W. Hyer, Y.M.M.I.A. superintendent and "Era" director; Margaret Cragun, Y.W.M.I.A. president.



**BEN LOWOND STAKE, DIVISION 5**: President William Arthur Budge; Earl J. Rheas, Y.M.M.I.A. superintendent; Addis Thomas, Y.W.M.I.A. president; M. L. Swenson, "Era" director.





percent of its quota. In the larger branches, Charleston Branch of the Southern States Mission, with 1311 percent of its quota, was outstanding.

In total subscriptions in the mission branches, Montgomery Branch of the Southern States Mission led the smaller branches with forty-one subscriptions, and Jacksonville Branch, also of the Southern States Mission, led the larger branches with two hundred eighty subscriptions.

Of the six All-Church citations in the missions, four went to Southern States Mission.

In the stakes, Chehalis Branch of Seattle Stake had the best record in percent of quota, the final figure being 1140 percent. Park View Ward of Long Beach Stake led the larger wards with 523 percent.

Queen Anne Ward of Seattle Stake, with 190 subscriptions, led the smaller wards of the Church, and Wilshire Ward of Los Angeles Stake, with the great record of 399 subscriptions, led all the wards of the Church in total subscriptions taken. All the foregoing groups were awarded all-Church citations.

Division citation winners among the stakes were as follows:

DIVISION 1  
Seattle—Double citation winner..... 326.8% 970 subs.  
Lethbridge—Special total subscriptions..... 504 subs.

DIVISION 2  
Minidoka—Percent of quota..... 194.8%  
Burley—Total subscriptions..... 534 subs.

DIVISION 3  
Pocatello—Percent of quota..... 172.3%  
Idaho Falls—Total subscriptions..... 792 subs.

DIVISION 4  
Benson—Percent of quota..... 156.9%  
Logan—Total subscriptions..... 675 subs.

DIVISION 5  
Ben Lomond—Percent of quota..... 181.3%  
Ogden—Total subscriptions..... 832 subs.

DIVISION 6  
Salt Lake—Percent of quota..... 148.6%  
Emigration—Total subscriptions..... 648 subs.

DIVISION 7  
Utah—Double citation winner..... 122.7% 444 subs.  
Wasatch—Special total subscriptions..... 374 subs.

DIVISION 8  
West Jordan—Double citation winner..... 152.4% 663 subs.  
Cottonwood—Special total subscriptions..... 574 subs.

DIVISION 9  
Provo—Double citation winner..... 137.6% 620 subs.  
Utah—Special total subscriptions..... 610 subs.

DIVISION 10  
Moroni—Percent of quota..... 155.0%  
Deseret—Total subscriptions..... 477 subs.

(Continued on page 468)

SALT LAKE STAKE, DIVISION 6: President Lincoln F. Honks, A. W. Sheldon, Y.W.M.I.A. superintendent; Shela Woodland, Y.W.M.I.A. president; Karl Farnsworth, Y.W.M.I.A. "Era" director; Ada R. Newman, Y.W.M.I.A. "Era" director.

UINTAH STAKE, DIVISION 7: President Archie Johnson, Leon and Perry, Y.W.M.I.A. superintendent; Mrs. Gwen Vest, Y.W.M.I.A. president; Charles A. Hatch, Y.W.M.I.A. "Era" director; Thelma Wynn, Y.W.M.I.A. "Era" director.

WEST JORDAN STAKE, DIVISION 8: President Lawrence T. Dahl; Walter A. Mabey, Y.W.M.I.A. superintendent; Mrs. Evelyn Sprattling, Y.W.M.I.A. president; Louis Peterson, Y.W.M.I.A. "Era" director; Mrs. Grace Peterson, Y.W.M.I.A. "Era" director.

PROVO STAKE, DIVISION 9: President Charles E. Rowan, Jr.; Spencer Gray, Y.W.M.I.A. superintendent and "Era" director (no photo available); Mrs. Julia Cairns, Y.W.M.I.A. president (no photo available).

MORONI STAKE, DIVISION 10: President George M. Anderson; John M. Arnoldson, Y.W.M.I.A. superintendent; Mrs. Nellie Morley, Y.W.M.I.A. president; Paul Nelson, Y.W.M.I.A. "Era" director; Mrs. Paul Nelson, Y.W.M.I.A. "Era" director.

UVADA STAKE, DIVISION 11: President Daniel J. Ransom; Roland H. Bowler, Y.W.M.I.A. superintendent; Mrs. Ila Terry, Y.W.M.I.A. president; Seth M. Jones, "Era" director.

CHICAGO STAKE, DIVISION 12: President John K. Edmunds; David K. Hulme, Y.W.M.I.A. superintendent; Mrs. Margery B. Cotton, Y.W.M.I.A. president; James F. Bradley, "Era" director.

PHOENIX STAKE, DIVISION 13: President J. Robert Price; Wallace E. Broberg, Y.W.M.I.A. superintendent; Ethel Peterson, Y.W.M.I.A. president; L. L. Driggs, "Era" director.

SOUTH LOS ANGELES STAKE, DIVISION 14: President John M. Iversen; Owen B. Robinson, Y.W.M.I.A. superintendent and "Era" director; Mrs. Hortense Stead, Y.W.M.I.A. president.

SACRAMENTO STAKE, DIVISION 15: President Stephen E. Busath; Nephi R. Hacken, Y.W.M.I.A. superintendent and "Era" director (no photo available); Mrs. Maude Steinagel, Y.W.M.I.A. president.



# SPIRITUALIZING *Our Social Activities*

*An address before the Cultural Arts  
Session of June Conference,  
Friday afternoon, June 7,  
1946, in the Tabernacle*

By OSCAR A. KIRKHAM

OF THE FIRST COUNCIL OF THE SEVENTY

THE Latter-day Saints have ever been vitally interested in the social activities and have ever had a strong desire to spiritualize them. In fact, in all that we do in righteousness before the Lord we seek divine guidance and favor. We know the strength and power which come from our Heavenly Father. Our leaders have always appreciated the value of social activities. Joseph Smith, the Prophet, formed a dramatic company in Nauvoo. Brigham Young, Erastus Snow, and George A. Smith, and other great leaders of the Church took part in the plays and the social activities. Brigham Young, with the vision of a prophet of the Lord, and realizing the vital part social activities played in the life of the Saints, planned for the entertainment and the development of our people in the cultural arts long before the Pioneers reached these valleys. Rehearsals and dances were invariably opened with prayer. "The people must have amusement as well as religion," said President Young. "The playhouse should be as sacred as the temple, and may be made so by the conduct of those who are engaged in it."

To live life at its very best, it is necessary to achieve skill in living. Our social activities are a vital part of us, and they must be spiritualized if we would have them contribute to our development and happiness. John F. Alexander has said:

Would you be great and successful? Then you must be gentle and brave and generous and fearless and helpful—to love your fellows and God. To taste life deeply and to enjoy it to the full, you must live sanely in body, with clear mind and social and religious outreach.

As we try to help in bringing these ideals about, we should realize that much depends on the environment—the home of our activities. It should be the very best we can afford. To be clean, carefully selected color, beauty in design, comfort, good taste, opportunity for some privacy—these should be carefully studied and made a part of the refinement of the environment, the home of our activities. The building and surroundings should express spirituality. If refreshments are served, they should be served attractively, and the home should be made beautiful and attractive—the lounge with the fire-

place, paintings; it should invite the best in men and women as they enjoy their social recreation.

Julia Dean Hayne, one of the great artists of yesterday, in taking a curtain call at the Salt Lake Theater, addressing President Young, said:

I trust you will permit me, in the name of my art, to speak my high appreciation of the order and beauty that reign throughout this house. I would that the same purity prevailed in every temple for the drama's teachings.

I congratulate the Canadian stakes; Mesa, Arizona; Sacramento, San Fernando, South Los Angeles, and Los Angeles, California; Driggs, Idaho; and Great Falls, Montana; the Brigham Young University with its Smith Memorial Building; and other places, on the lovely homes they have provided for expression and enjoyment in our social activities. We of Salt Lake City must meet the great, present, urgent need of "a temple to youth" which will include a worthy place for drama, dancing, and others of the arts. It would be lovely if the building would express the great memories and traditions of yesterday in design and purpose, and give also all the many conveniences of our great world of today. I am sure the young people of this area are only waiting for the word to be spoken, and they will do their full part in bringing their dreams and hopes to a beautiful fulfillment.

WE must be wise, careful, and courageous in selecting and training our leadership in these social activities. John Stiles, the Scout Commissioner of Canada told me recently of a great troop of Scouts in Western Canada. Their leader is a mounted police.

Said Stiles:

He has no trouble in discipline. He's it. He has no trouble in uniforming his troop. He's it. He has no trouble in having the Scouts keep a trust. He's it. He goes through the night and storm to fill his engagement. His word is his bond. He's it.

How fortunate are young people who have such leadership! Leaders must be patient and have faith in young men and women. Someone in far-off Russia encouraged a young man in his musical study. [Shostokovitch.] They were careful and patient with him; and when his country called, although young in

years, he responded to the defense of Petrograd in its long siege. While fighting, on the walls of his beloved home city, he went back to his barracks and there wrote his famous Seventh Symphony, the most realistic music of all times, so say the world's best critics. Someone had faith in a young man.

The boy who goes swinging along with his stick and listens to the rhythm of the rat-a-tat-tat he makes on the picket fence may not help the paint, but is helping the artist of tomorrow. He feels and enjoys the rhythm of it all.

James Russell Lowell writes:

Every clod feels a stir of might, an instinct within it that reaches and towers, and, groping blindly above it for light, climbs to a soul in grass and flowers.

So the dormant powers within our young people respond and climb out of prisoned walls and blossom in lives of leadership and fullness of life. May we be able to furnish that much needed light.

The director of personnel of one of our greatest western industries quotes a study of the Rockefeller Foundation, "eighty-five percent of our success depends on our relationships with people." We must have patience and wisdom with our young people if we would spiritualize our social activities and truly guide in the development of the gifts within them.

Young men and women grow best under responsibility with wise guidance toward worthy objectives.

In the field of their social expression there are many opportunities for them to take on responsibility. We must provide wise guidance. These young people should be used more!

At least half of our leadership in the Mutual Improvement Association could well be of their own age.

It is the record of our Church that many Relief Society presidents, bishops of wards, and presidents of stakes have had their early training in the M.I.A. Spiritual strength and ability in leadership came to them as they worked in spiritualizing our social activities.

The Prophet David records in the 149th Psalm:

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. . . . Let them praise  
(Concluded on page 456)

THE IMPROVEMENT ERA



# Some Essentials in MISSIONARY WORK

*(From minutes of missionary meeting with the Presidency, the Council of the Twelve, and the First Council of the Seventy, and others, held in the Salt Lake Temple Annex, June 26, 1902, prior to President Grant's departure for Japan.)*



—Illustration by Fielding K. Smith

I HAVE been on a number of missions, and have had perhaps some little experience with regard to missionary life and labors. There is one thing that I have found in my experiences that a missionary should learn, and that is that he is engaged in God's work and not the work of men. That one fact is essential to a missionary in order to succeed. Men who go out to preach the gospel with the thought that they are able to do it themselves, and that it is only man that does that work, will be mistaken, and they will be grievously disappointed whoever they are. A man who undertakes to proclaim the gospel of Jesus Christ of his own wisdom and knowledge, and in a boastful manner, will most emphatically fail. He cannot do it. In proportion as we possess confidence in the Lord and confidence in his word, we will succeed in our labors, and the only way in which we can succeed is by humility and submission to the will and to the word of the Lord as it may be made manifest to us. It is necessary for us as missionaries to make up our minds to get the testimony of the spirit of God in our hearts, that we are called of God, that we have his truth, and that it is not only in the Bible, and in the Book of Mormon, and in the Doctrine and Cove-

nants that we find it, but we find it and have it in our own hearts and in our own minds. We must learn this or we will be caught sometime off our guard and will be overcome. . . . The great thing is to get the spirit of truth in your hearts, the Spirit of God, and a true and faithful witness and testimony in your souls that you have been called and sent forth to preach Jesus Christ and him crucified and risen from the dead, the Savior of the world, and the first fruits of the resurrection from the dead, and that Joseph Smith, the Prophet of God, was raised up in the latter days to renew the covenant of Christ's baptism and death and resurrection to the world for their salvation and deliverance from sin, and to permit them to come forth from the resurrection of the dead to a newness of life. If you do not know this, if you do not feel this in your hearts and believe it with all your souls, I would not give the snap of my finger for your ministry or missionary labors; it won't amount to the ashes of a rye straw. I don't care how well you talk the language or how pious you may be or what you may do, if you have not that spirit in your hearts and do not believe the truth yourselves, you cannot become saviors to the world.

In the first place, become convinced, if you are not already convinced, become convinced that Jesus is the Christ, that he lives and is the Redeemer of the world. Know ye that Jesus Christ himself appeared to Joseph Smith and renewed his covenant with men in the world, and Joseph Smith was the agent chosen through God through which this covenant should be renewed to the world. Learn this great and glorious truth, for it is a truth, and this is the truth that you go to preach to the world. The rest of the world preach the Bible, and in general some of them preach it probably just as well as we can. Their teaching of it would perhaps be just as acceptable to the world as anything we could give, and perhaps far more

so, if we do not know whereof we speak and why we go forth to preach the truth.

Now another thing, my brethren and sisters, I am a weak man, a very weak man. I have many faults, many imperfections, and many shortcomings. I am by no means perfect, but the priesthood that God my Father has given to me is not imperfect; it is truth. Though you may see my weaknesses and my imperfections, and may look upon me with some degree of contempt, likely in your minds, do not for a moment allow yourselves to look with contempt or lightly upon the position that God has called me to. Don't you do it, for though I may be a weak instrument in the hands of the Lord, the Lord has put me in the place I stand, in the order that he has established, in the order of the kingdom, in the order of the priesthood that he has instituted as the head. Here are the brethren, the Twelve Apostles and the presiding Presidents of the Seventy; they all have their weaknesses and imperfections, but they are apostles of the Lord Jesus Christ; they are the presiding Seventy; they hold the Melchizedek Priesthood; they have authority from God. While we may think these brethren have their imperfections and we could not worship them, we are not called upon to worship anybody except God and Christ. And while we may think they are only human beings, the positions they hold and stand in are most sacred in the sight of heaven and must be held sacred by us. We must honor the callings of these men; we must honor the priesthood that they bear. Why? Because it is God's, because God has revealed it; God has instituted it; God has established it; and it is for the government of this Church; it is for the work of the ministry; it is for the edifying of the body of Christ; it is for the building up of the kingdom of God and the instruction of the people, that we all come to a unity of the faith, and to a knowledge of the Son of God, to the perfect stature of Jesus Christ. God has instituted it; and that which God has instituted, you and I must hold in respect and hold sacred, or by and by,

*(Concluded on page 477)*

# World Stability IN THE ATOMIC

By G. HOMER DURHAM, Ph.D.

ASSOCIATE PROFESSOR OF POLITICAL SCIENCE,  
UNIVERSITY OF UTAH

WILL the national states surrender some controls over warfare, as they have over communications, the length of a meter, and the delivery of foreign mail? The United Nations is a pitifully short forward step—in the atomic age—in that direction.

The Hague conferences of 1899 and 1907 approached this problem. A "convention for the pacific settlement of international disputes" was adopted—but without an effective tribunal. Each nation was still considered to be final judge of its own actions in those fields that lead to armed conflict. They agreed not to drop "missiles" from balloons for a period of three years or so; to abolish soft-nosed bullets (and now use, instead, steel-jacketed ones); and other rules were agreed upon in an effort to try to "humanize" war—not prevent, outlaw, or control it. Only the League of Nations (1919) tried to substitute intervention by international institutions. But cooperative action by the League under a doctrine of "collective security" was rendered stillborn by the absence of certain great powers from the organization and other inherent defects. And the Permanent Court of International Justice (the "P.C.I.J.") organized by the League was granted jurisdiction over only such "cases as the parties may refer to it," with a specific denial of the court's jurisdiction over so-called *non-justiciable* questions. What are these? Questions of *national honor, vital interests*. Over these each state insists on determining for itself. By 1924 some twenty-three small nations had accepted the principle of *compulsory* judicial settlement of all disputes. But the Senate of the United States blocked American entry into the P.C.I.J. at least thrice, even granted the *non-justiciable* jurisdiction of the court! And the other great powers refused to accept compulsory jurisdiction.

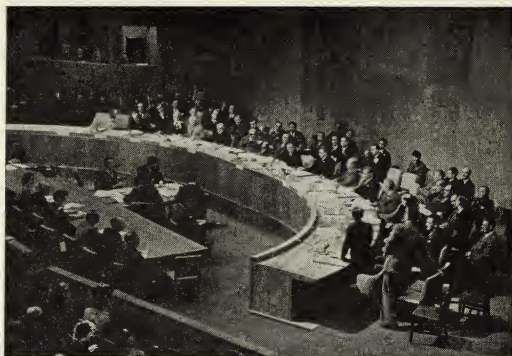
THE Briand-Kellogg "Pact of Paris" (1927) brought together three-score nations in a solemn agreement renouncing war "as an instrument of national policy." But Mr. Kellogg announced that, of course, wars undertaken in self-defense were not covered by the terms of the pact! Accordingly the Manchurian (1931) and China (1937) "incidents" were undertaken by Japan in the interests of "lasting peace"; Hitler plunged Europe into war in the falsely alleged interests of a

new order's millennium of "peace in Europe"—and there are other examples of national cupidity.

Despite recent efforts, and aside from the United Nations, we appear to live in a world of international chaos. There are about sixty national peace-areas in this world, maintained by as many systems of law and power. But there is no world peace-area. When any two systems of power collide, they both claim to be the final righteous judge as to what their "sovereign" behavior should be. Needed: a system that will replace this international chaos with some system of order. The only set of institutions available in this generation for cooperation among nations is the United Nations. It is conceivable that fear of an atomic war might produce another and better system. But short of that, or atomic war itself, we either take the United Nations from the present

The world is sick unto death; its wounds need binding up; its institutions require the stabilizing forces of plentiful economy and fruitful living. World order is the prerequisite condition to all these things. The New Testament is filled with statements of the obligation of Christian men in such practical matters.

As a human institution, the United Nations as an available solution to the problem of violent instability in the Modern States System, will reflect things sound and unsound. But we have a chance to influence its course and development mightily. The American Constitution as it came from the convention stated no guarantees of religious liberty or other essential human freedoms. On the other hand, it openly recognized slavery in human beings!—for which William Lloyd Gar-



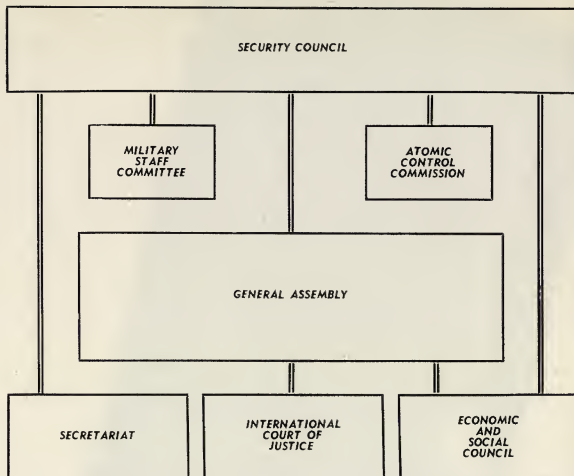
SECURITY COUNCIL OF THE UNITED NATIONS,  
MEETING AT HUNTER COLLEGE, MARCH 1946.  
—Photograph by "Authenticated News"

war, and make the best use possible of it, or we get nothing—except the accumulated behavior and customs acquired since 1648. It is too large an issue to leave to custom and chance. The atomic bomb did not come from those lazy men's methods. It will require as faithful, energetic support and the refusal to be discouraged or rebuffed by passing events, on the part of all people, particularly the American, to build an effective United Nations.

rison later said it was nothing less than "a covenant with death and an agreement with hell." Notwithstanding, the Constitution contained the germs of continental order, federalism, and men quickly bent their efforts towards its future, enlightened development, to perfect a great bulwark of liberty under law. So it may be, with God's help, in



## ORGANIZATION OF THE UNITED NATIONS



the matter of the United Nations' charter and world order. As it were, we, today, are living in a year for the world, such as 1789 proved to be for the scattered states of North America. Or, unlike that great success, we can mark another failure in man's road forward.

The men of this world, as we preach and believe, are all children of our Father in heaven (a favorite theme with President George Albert Smith). Jesus taught that we are brothers, all. All men face a notable opportunity and task in shaping the infant United Nations toward a destiny which may afford a world mission of expansion for sound principles, such as those painstakingly embraced after generations of effort in American constitutional federalism. If we can achieve this—and it will require the same kind of stuff that conquered the desert—we will open new fields for the gospel of Christ, as President Smith outlined at the October conference, 1945.

We must preach the gospel to the South American countries which we have scarcely touched. We must preach the gospel to every African section that we haven't been in yet. We must preach the gospel to Asia. And I might go on and say in all parts of the world where we have not yet been permitted to go. I look upon Russia as one of the most fruitful fields for the teaching of the gospel of Jesus Christ. And if I am not mistaken, it will not be long before the people who are there will desire to know something about this work which has reformed the lives of so many people. (Address delivered at the Saturday evening session of the 116th semi-annual general conference October 6, 1945. *Improvement Era* 48:698.)

The times call for faith, for modern Joshuas and Calebs! Pioneers in the realm of international understanding who lack faith will never leave the Ohios, Missouris, and Nauvoos of shattered hope to blaze trails of world stability! The Utah pioneers did not reject the desert for its lack of water! Our heritage has given us good experience in helping improve mankind's lot. If the United Nations is a seeming "desert," it can be made to "blossom as the rose"—by the same methods. "We believe . . . that the earth will be renewed and receive its paradisiacal glory." The United Nations—with faith and works—can become of great assistance in attaining this great goal.

The United Nations came into being on January 1, 1942, when twenty-six nations jointly subscribed to the purposes and principles of the Atlantic Charter in Washington, D.C., and pledged to continue cooperating after the end of the war.

Nineteen additional nations have signed the Charter.

The Charter was discussed and revised at Dumbarton Oaks and at Yalta. It was signed by fifty nations in June 1945 at the San Francisco meeting after heavy revision.

The Fifty-first nation, Poland, signed later.

When the five permanent members of the Security Council and a majority of the other nations had made their "deposit of ratification" in Washington, D.C., the Charter came into force.

The United States was first to deposit on August 8, 1945. The Union of Soviet Socialist Republics, the twenty-ninth and the last needed, deposited on October 24, 1945. Belgium was the last nation to come in on December 27, 1945.

Salaries are paid in the money of the country in which the organs meet.

The budget has to be approved by the General Assembly.

Costs are apportioned according to the ability of the country to pay.

The 1946 budget is \$21,500,000.

## SECURITY COUNCIL

Eleven members:

Permanent: Great Britain, China, France, Russia, United States

\*One year: Egypt, Mexico, Netherlands

\*Two years: Australia, Brazil, Poland

(\*Beginning arrangement. Permanent arrangement: three will be elected every year to two year terms. They may not be re-elected for consecutive terms.)

Each member nation has one vote.

Each member nation assigns one permanent representative. (He can be replaced by his nation at any time. Warren R. Austin has recently been named to represent the United States, replacing Edward Stettinius on this council.)

The Security Council meets continuously and must have a representative at headquarters at all times.

Any Security Council member may bring up for discussion problems of its own.

Any member of the United Nations can bring a dispute before the Security Council.

Any nation, whether it is a member of the

Security Council or not, can sit in with the Security Council without a vote if that nation is being discussed.

The Security Council may resort to force to preserve peace through its instructions to the Military Staff Committee.

Meetings are by consecutive number.

(There were twenty-three in London, and the first meeting at Hunter College was number twenty-four.)

An affirmative vote of any seven members is required on procedural matters.

The affirmative vote of the five permanent members must be included in the seven votes on other matters.

The presiding rotates monthly according to the English alphabetical order of the names of the nations. (i.e., April, China; May, Egypt; June, France; July, Great Britain.)

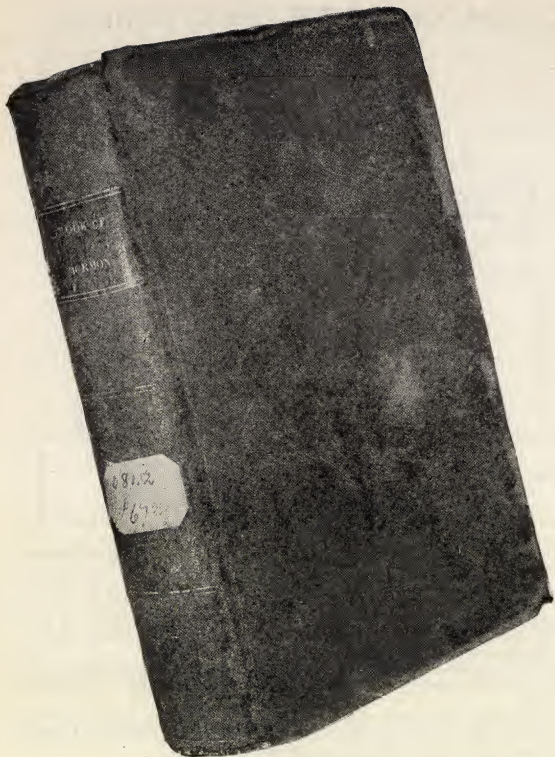
## GENERAL ASSEMBLY

Fifty-one member nations

Each member nation has one vote.

All fifty-one member nations have equal voice. (Continued on page 476)

# The Structure



of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi.<sup>8</sup>

This record, which Joseph Smith took from the Hill Cumorah in 1827, was eight inches long, six inches wide, and six inches thick.<sup>9</sup> It comprised two independent records: the plates of Mormon, which he made with his own hands; and the small plates of Nephi, which he attached to his record. This combined volume of plates Joseph Smith took from the Hill Cumorah. Part of the record was sealed. The unsealed portion Joseph translated as the Book of Mormon.

## SOURCE MATERIAL

THE history engraved on this combined record was derived from the personal observation of Mormon and Moroni, and from four independent sets of historical plates: (1) the brass plates, which Lehi brought from Jerusalem; (2) the small plates of Nephi, which Nephi made with his own hands and which Mormon attached to his plates;<sup>10</sup> (3) the large plates of Nephi; and (4) the twenty-four gold plates.<sup>11</sup>

There are no facts from which we can draw a valid conclusion concerning the size of these four records, except in the case of the small plates of Nephi, which were attached to the plates of Mormon. The plates of Mormon were eight inches long and six inches wide.<sup>12</sup> Undoubtedly the small plates of Nephi were the same size, for descriptions of this record, which Joseph Smith had, never mention two different sizes of plates.

These four sets of plates used by Mormon and Moroni as source material are interesting. The brass plates were brought by Lehi from Jerusalem. They contained the five books of Moses, and also

... a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; And also the prophecies of the holy prophets, from the beginning even down to the commencement of the reign of Zedekiah.<sup>13</sup>

<sup>8</sup>Ibid., 6:16

<sup>9</sup>Brigham H. Roberts, *Comprehensive History of the Church* (Salt Lake City: The Deseret News, 1930), 1:93; J. M. Sjodahl, *An Introduction to the Study of the Book of Mormon* (Salt Lake City: The Deseret News Press, 1927), pp. 251-6.

<sup>10</sup>Words of Mormon 1:3-6; 1 Nephi 9:3; 19:1, 2

<sup>11</sup>Ether 13:14; 15:33

<sup>12</sup>J. M. Sjodahl, *An Introduction to the Study of the Book of Mormon*, pp. 35-46

<sup>13</sup>1 Nephi 5:12-13

THE Book of Mormon is a religious and secular history of three groups of people who migrated from the eastern hemisphere to the Americas: (1) the Jaredites, who in 2247 B.C. left the Tower of Babel;<sup>1</sup> (2) the Nephites and the Lamanites, who in 600 B.C. left Jerusalem under the leadership of Lehi;<sup>2</sup> and (3) the Mulekites, who left Jerusalem 588 B.C.<sup>3</sup> The history of these peoples was translated by Joseph Smith from a set of gold plates prepared by Mormon and Moroni about 384 to 420 A.D.<sup>4</sup>

## THE PLATES OF MORMON

Mormon became interested in records about 321 A.D., when he was ten years old. At that time the Prophet Ammaron came to him and said:

I perceive that thou art a sober child, and art quick to observe; Therefore, when ye are about twenty and four years old I would

that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people. And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.<sup>5</sup>

Mormon followed instructions. In 345 A.D., he took the large plates of Nephi, undoubtedly a voluminous work by then, from the hill Shim and engraved thereon a history of his people.<sup>6</sup> He kept these large plates of Nephi until 384 A.D., at which time he made his own record, the plates of Mormon.<sup>7</sup>

Commenting on his reason for making these plates, Mormon wrote:

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle

<sup>1</sup>Ibid., 1:2-4

<sup>2</sup>Ibid., 2:16-18

<sup>3</sup>Ibid., 6:5, 6

<sup>4</sup>Brigham H. Roberts, *New Witnesses for God*, (Salt Lake City: The Deseret News, 1911), II:139.

<sup>5</sup>1 Nephi 1:4; 1 Nephi 2:1-4; III Nephi 2:6-8

<sup>6</sup>Brigham H. Roberts, *New Witnesses for God*, II:163

<sup>7</sup>Mormon 1:1-4; 6:5-6; 8:5, 6



# of the BOOK OF MORMON

By Leland H. Monson

HEAD OF ENGLISH DEPARTMENT, WEBER COLLEGE, AND MEMBER OF GENERAL BOARD,  
DESERT SUNDAY SCHOOL UNION

Though Mormon and Moroni did not use the brass plates directly in the preparation of their record, the first Nephi made abundant use of them when he engraved the religious history of his people on the small plates of Nephi, the record which Mormon attached to his plates.<sup>14</sup>

The small plates of Nephi were made by the first Nephi, who wrote that the fulness of his intent was to persuade men "to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved."<sup>15</sup>

Nephi received specific instructions from the Lord to use the small plates of Nephi for a record of the ministry and the prophecies. This record was kept by nine prophets over a period approximately four hundred seventy years, or until about 130 B.C., when it was delivered in its completed form to King Benjamin.<sup>16</sup>

The large plates of Nephi gave an account of the secular and religious history of the Nephites over their entire period of history, approximately one thousand years, or from 600 B.C. to 420 A.D., the last recorded date in the Book of Mormon.<sup>17</sup>

The twenty-four gold plates were prepared by Ether, a Jaredite prophet. They give a history of the Jaredite civilization, which flourished in North America for over 1600 years. This record was discovered by the people of Limhi in the land of Desolation.<sup>18</sup>

## USE MADE OF PLATES

Mormon abridged the entire history of the Nephites and Lamanites as it appeared on the large plates of Nephi. He engraved this history on the plates of Mormon in the reformed Egyptian language.<sup>19</sup> When he had completed his abridgment of the large plates of Nephi down to the reign of King Benjamin, he searched among the records and found the small plates of Nephi.<sup>20</sup> Profoundly impressed with their message, he attached them to his record, the plates of Mormon.

Moroni took from the Hill Cumorah the twenty-four gold plates, which contained the history of the Jaredite civilization from 2247 B.C. to 600 B.C. These plates he abridged as the Book of Ether.

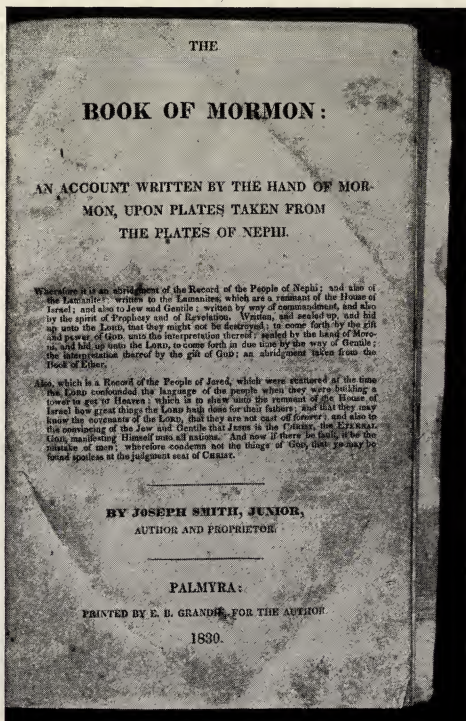
## KNOWING GENERAL STRUCTURE AIDS READING

BECAUSE of the manner in which Mormon and Moroni worked with these four records of two distinct civilizations, the record engraved on the plates of Mormon violated in two places a fundamental principle of composition. Two breaks in chronological sequence inhibit an understanding of the narrative.

The two violations are to be found in the Words of Mormon and the Book of Ether. Mormon, who wrote the Words of Mormon, lived nearly five hundred years after the original writers

of the Book of Omni, and Mosiah, the original writer of the Book of Mosiah. He inserted the Words of Mormon between these two books to show the connection between the history on the small plates of Nephi and the history on the large plates of Nephi. Mormon's Words of Mormon definitely show the connection between the Book of Omni and the Book of Mosiah, between the small plates of Nephi and the large plates of Nephi. This knowledge of why Mormon put the Words of Mormon between these two books aids to intelligent reading of the Book of Mormon.

(Continued on page 474)



<sup>14</sup>1 Nephi, chapters 12-24 inclusive  
<sup>15</sup>1 Nephi 6:4  
<sup>16</sup>Words of Mormon 1:10; Omni 1:30  
<sup>17</sup>Moroni 10:1  
<sup>18</sup>Mosiah 8:9; 21:27  
<sup>19</sup>Mormon 9:32  
<sup>20</sup>Words of Mormon 1:3-6

IN listing their radio "Program Preview" in the issue of May 27, the editors of *Time* called the Salt Lake Tabernacle broadcast "one of radio's finest sustaining programs."

Thus has come further acknowledgment of the growing popularity of a unique broadcast which this month marks its seventeenth anniversary, and begins the eighteenth continuous year

Stanley Rees, or one of their co-workers is at the custom-built radio panel in the booth at the southwest end of the Salt Lake Tabernacle, as program technicians. Time was when the program was monitored "in the dark" by remote control from the KSL studios. Then there was one microphone connected by a single circuit with KSL. Today the operator has

reduction formulas, the half-hour program is made to time out to that all important final split-second.

"Never during all the years of this broadcast has it ever been said on the air that copies of these comments could be had on request," says Richard L. Evans, and yet thousands write, and their requests for copies of the spoken word are always filled.

## "From the CROSSROADS of the WEST"

on the air, and which is said to be the oldest continuously presented, community-produced, nationwide sustaining program in the history of American radio.

### THE PROGRAM TODAY

CHOIR REHEARSALS begin every Thursday night at 7:30 sharp. Everything that can possibly be reduced to routine has been taken care of by a staff and secretaries before J. Spencer Cornwall, choir director, or Richard P. Condie, present assistant choir director, calls for order. Lester F. Hewlett, president of the choir, is there. It is his responsibility to care for the many business details and arrangements that are essential to the maintenance and smooth functioning of so large an organization. The music for the choir and organ is planned one to two months in advance. Alexander Schreiner or Dr. Frank W. Asper is at the console of the organ; Richard L. Evans is standing by, sometimes with a rough draft of his continuity—which will be polished and repolished in long, tiring, hours of work at all hours of the day and night between then and actual broadcast time Sunday morning. C. Richard Evans,

eleven microphones, which he opens at will, to obtain a combination which brings out the best tonal modulations for the radio audience. On Sunday morning he'll watch the musical score and continuity as closely as any of the musicians will, but on Thursday night he takes notes on how best to operate the panel on Sunday morning.

Equal strides have been made by the choir as a group in keeping personal contact with the over three hundred fifty members of the organization. *The Tab*, monthly newspaper edited by choir members for choir members, has recently completed its first year of publication. It contains the official announcements of the organization as well as quotations from recent audience mail, and personal items about members of the choir.

The radio program receives no complete rehearsal. The organ selections, the choir numbers, and the "spoken word" are put together for the first, last, and only time on the air on Sunday morning—and by long tested pro-

What has been the reason for the success of this broadcast from the Crossroads of the West? Perhaps, quoting again, it has been because everyone who participates has "tried to keep in mind that radio, no matter how impersonal it may sometimes seem, creates an intimate relationship between the broadcaster and the listener—a relationship whereby the listener permits us to come into his home, which is a sacred trust of which we are at all times mindful."

And whether this is the combination or not, this broadcast is earnestly awaited by millions of listeners each week, throughout America, and in many far countries.

### SOME BROADCAST HISTORY

**K**EPT, predecessor of the present KSL, began broadcasting from the Salt Lake Tabernacle with the October 1924 general conference. This began a long series of locally popular features from the tabernacle.

Through negotiations by Earl J. Glade the National Broadcasting Company, with which KSL was affiliated in the late 'twenties, became interested in the possibility of a network program

A PORTION OF THE CHOIR MEMBERS IN THEIR ACCUSTOMED PLACES IN READINESS FOR A BROADCAST

—Photograph by Leland Van Wagener





originating from the tabernacle. An Associated Press story date-lined Salt Lake City, July 6, 1929, read:

Bishop Sylvester Q. Cannon of the presiding bishopric of the Latter-day Saints Church and officials of N. B. C. have closed negotiations to broadcast nationally from the famous Mormon Tabernacle.

Weekly coast-to-coast programs will be presented, starting late in July. . . .

The Newark, New Jersey, *Call*, of July 14, 1929, says:

A choir of three hundred voices attuned to the giant pipe organ in Salt Lake City, Utah, will launch one of the most pretentious series of vocal programs ever undertaken on the air over the coast-to-coast network of

After the broadcast had been in progress something over ten months as a weekday concert feature, Richard L. Evans joined the program as announcer, writer, and producer, and over the years a slow evolution has taken place, first from an occasional paragraph explaining the background of a Mormon hymn, to the present-day sermonette or "spoken word."

The choir continued to broadcast on various weekday afternoons, including Monday, Tuesday, and Friday, and it was the announcer's policy in a sign-off statement at the end of the early programs to thank the employers of the choir members for allowing them to

all during the troublesome early period of the Church, music proved to be an important morale builder.

The first choirs to sing on Temple Square did so before there was a temple or a tabernacle there. They raised their voices in the early boweries built on that block. In 1852 the adobe building now referred to as the "Old Tabernacle" was completed and dedicated, and John Parry, who had been conducting choirs in the bowery, transferred his group to the new building. The Assembly Hall now stands on the ground occupied by this tabernacle. Elder Parry was succeeded as choir leader by Stephen Goddard, who was followed

## with "MUSIC and the SPOKEN WORD"

the National Broadcasting Company tomorrow night.

The *Call* listed the selections for the broadcast as:

Chorale from "Die Meistersinger"..... Wagner  
 Choir, conducted by Anthony C. Lund  
 Sonata in B Flat Minor (first movement)..... Bossett  
 Organ solo, Edward P. Kimball  
 The Morning Breaks..... Careless  
 Choir  
 An Old Melody..... Arranged by Kimball  
 Organ  
 Finale from "Elijah"..... Mendelssohn  
 Choir  
 Pilgrim's Chorus from "Tannhauser"..... Wagner  
 Organ

With daylight saving time in operation in some parts of the country, the broadcast had been made at 3:00 to 3:30, Mountain Standard Time, Monday afternoon, July 15. Earl J. Glade, manager of KSL, announced the receipt of congratulatory messages from New York, San Francisco, and other distant places.

The "pick up" in the Salt Lake Tabernacle for the first program was described as "perfect" by eastern representatives of NBC, but some time after the first organ selection an annoying "line hum" disturbance grew so bad that the NBC stations in the east cut off the program, and substitute music was filled in by the New York studios. However, by the time the second Monday radio program from Temple Square had come, the technical difficulties had been overcome, and the broadcast was well received in the homes throughout the nation and by the newspaper reviewers the following day.

take the time off from their work to make the broadcast.

When KSL joined the Columbia Broadcasting System, September 1, 1932, the Salt Lake Tabernacle broadcast made the change of networks at the same time as KSL did. On September 4, 1932, less than a week after the last NBC program was given, the first of the Sunday morning broadcasts was released by the Columbia Broadcasting System. It was in anticipation of this change to a Sunday schedule that the recommendations were made to adopt the present program formula which has so widely come to be known as "Music and the Spoken Word from Temple Square."

Many of the program's pioneers are no longer actively affiliated with it. Ivor Sharp is now manager of KSL. Lester F. Hewlett has succeeded David A. Smith as president of the choir. President J. Reuben Clark, Jr., has succeeded the late Sylvester Q. Cannon as president of the Radio Service Corporation of Utah.

### SOME CHOIR HISTORY

THE Salt Lake Tabernacle Choir is the most famous of many such organizations in a Church that has a long and interesting story in the field of music. "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads" (D. & C. 25:12) reads part of a revelation received by Joseph Smith when the Church was three months old.

A choir sang at the dedication of the Kirtland Temple in Ohio in 1836. Choirs were organized at Nauvoo, and

by James Smithies, who in turn was succeeded by Charles J. Thomas.

The first meetings were held in the present tabernacle during the first week of October 1867, at the general conference of the Church. At the first session of that conference the music was furnished by the choirs of Payson, Springville, and Spanish Fork, Utah.

Robert Sands was the first leader of the choir which sang regularly in the Salt Lake Tabernacle. He was followed by George Careless, Ebenezer Beesley, Evan Stephens, Anthony C. Lund, and the present director, J. Spencer Cornwall. Many others, assistants, and acting conductors and organists, not here mentioned by name, have made notable contributions.

The Salt Lake Tabernacle Choir has been invited to make many trips to sing their music, notably to the Columbian Exposition at Chicago in 1893; but until the coming of the radio, the organization was to be enjoyed mainly by the Church and by tourists who happened to be in Salt Lake City. Certainly, it remained for the radio to carry the music of the Tabernacle organ to those who could not visit in Salt Lake City.

Some day the complete story of the Salt Lake Tabernacle organ and choir and broadcast may be written, and when it is, the names of all the people that should be mentioned—conductors, assistant conductors, organists, assistant organists, sopranos, altos, tenors, basses—librarians, secretaries—announcers, technicians, radio executives, church and civic-minded men, each a vital link in the success that this program has attained—the list of their names alone will be longer than the space allotted to this article.

—A. L. Z., Jr.

# FOUR DAYS I WAS Deaf

By  
LILITH  
SANFORD  
RUSHING

TIME was when I laughed with the rest of the crowd at the embarrassing mishaps of the deaf. I was duly amused at all the current jokes told at their expense. But this has all been changed. Not any more do I laugh, not since those four days I was almost totally deaf.

"Come into my country, my friend. Come in and look around!" an imaginative member of the deaf clan might have said to me. "Here's your passport. Now step carefully and follow me."

I walked in. There was nothing else I could do, not knowing then, that happily I could return in four days, rescued by medical science. So here I was in the land of the deaf—a still, calm country where tall forest trees shook their branches silently, where leaves fell to the ground soundlessly, and birds flew over you without a song. Birds without song! Everything in this land was like smart, black musical notes on white paper but with no musical instrument or skilled fingers at hand capable of stirring their dormant beauty. A blank wall of quietness shut me in—a great forest of soundless verdure.

But coming from the imaginative zone to the prosaic everyday—sparrows flew against my back screen door, insistent about crumbs, and tapped impatiently—or were they tapping? I couldn't hear the tapping; I could see only their movements.

My cat came to me, a question in his eyes—came to me as softly as a feather wafted in the breeze. No sound. No plaintive mewling for his breakfast! I turned on the radio and saw the dial

light up. I could feel the sound coming out, but I could hear no sound. I went into a room where there were others, and I found myself walking on tiptoe, reluctant to disturb the funeral quiet of the room.

"Is someone desperately ill, or dead? Why are they so quiet?"

The room had an atmosphere of a home where there's been a tragedy, and only occasionally was there a sound as if someone had inadvertently dropped an object—or spoken out thoughtlessly. I was spoken to. I could measure the extent of energy by the speaker in trying to make me hear by looking at his throat, his lip movement and—and seeing the faint impatience in his eyes.

HALF stifled under this invisible blanket of deafness, I looked back over the past when I was among those amused at the mistakes of the deaf.

I remembered taking an extra mail-order catalog we had received to a neighbor who was almost deaf. How hard she tried to pay me for it, and how I screamed in her ear, shouting that it was free, *free*, FREE. Finally she smiled patiently, disappeared in her kitchen and soon returned bringing me a warm drink.

I laughed moderately then and much harder after I got home. I'm asking God to forgive me for that heartlessness now, for I failed to ask his forgiveness then. It is a sad truth that people, for the most part, can be quite cruel to the deaf, yet are consciously kind to the blind or otherwise handicapped. For example, I didn't realize how unkind I was when I laughed at the woman who brought me tea when I said the word "free."

I wasn't much more than a child at the time, but still when my blind cousin came to see me, I did everything I could to make her happy. My father had given me a gentle mare I could ride whenever the notion struck me. So I'd put Gladys on the horse with me, and how much fun we had, dashing through the pasture.

"Do you want to ride in front and hold to the saddle horn or behind and hold to my horn?" I remember asking her.

This would bring gales of laughter from her every time. Even now I can recall this minute and the happiness I received from knowing I was making the blind child happy. If there had been a deaf child about, would I have taken the same trouble? I doubt it.

We do not realize our sins of omission against the deaf any more than our sins of commission. Now if I could live over some pages of the past there would be a few things I'd do differently.

I would be so much more patient with my father who was quite deaf a

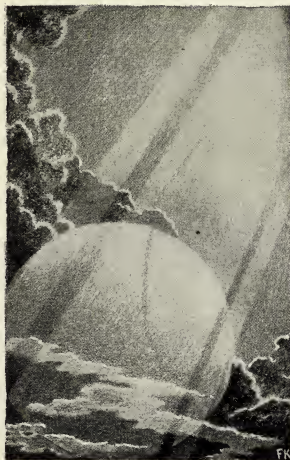
few years before his death. I'd take time out every day to make him feel closer to his family and not so isolated. I'd visit more often the old man, totally deaf, who lived next door, and take the trouble to converse with him by writing. I remember how he enjoyed what precious little time I spent with him.

You can be kind to deaf persons without using that brand of kindness that sticks out like a sore thumb. For example, I recall a party I attended when I was about sixteen. Tommy, a cripple, who went about on crutches briskly and cheerily, was present. We were selling "pawns," and Tommy to redeem his forfeit was asked to "run around the house with Maisie Kelly." Lester, a big boy, whose heart was big also, cried out, "Why, give Tommy another one—he doesn't want to be runnin' 'round the house!"

But Maisie, with the daffodil-colored hair, the most popular girl in our neighborhood, cried out, "Good night, Lester, Tommy is going with me! He can beat any of us getting 'round the house!"

And Maisie took Tommy's arm, and they redeemed the pawn, but I saw that Lester's untactful words took some brightness from Tommy's evening. Lester had used the brand of kindness that "sticks out," and usually this brand hurts the handicapped because it has a tendency to devalue the extent of his capabilities. I can understand now, years later, why little Maisie was our most popular girl.

That first afternoon sitting in the crowded waiting room of the ear, eye, nose, and throat specialist, I first experienced the uncomfortable feeling of the deaf in a large group. I had the feverish uneasiness of a person who can see "sounds" and yet not hear them. I was jumpy with nervousness. The bustlings I saw; but in my ears was the funeral-quiet. These two sensations didn't dovetail. I could see lips moving, but I couldn't hear a word. I tried reading lips but grew confused. The office girl, a smile on her friendly face, came to my side with pencil and pad. I saw her lips moving, but could only guess at what she was saying. I gave her my name and address and told her why I had come. This satisfied her, although I saw others glancing at me curiously. (Concluded on page 471)



—Illustration by Fielding K. Smith





# A Dress CAN BE IMPORTANT

## A Short Short Story

By RUTH D. HUGHES and MOLLY KNOLL

CATHY picked up the telephone on her desk in the Emporium's credit department, smiling the little half-smile that had kept her lips soft and up-curved all day.

"Women's Shop," she told the switchboard, and her voice was up-swung, too, her eyes warm with suppressed excitement. Today Brad was coming home to stay! Tonight—the big welcome-home party! She had to get that dress.

Now she spoke in the hushed tones of a conspirator to Nell, the ladies' wrap girl. "Is it still there?"

"Still in the window," Nell assured her. "Several wanted to try it on, but—lucky you!—there's hardly a girl in town that can get into a size nine."

"I know," Cathy gave a little sigh of relief. "That's why Miss Noel said she'd mark it down after today—if it wasn't sold."

"Well, I don't think there's a chance it will go. The day's about over, and besides, everyone already has new stuff for tonight. Why don't you just come get it now?"

"Can't," Cathy said. "I'm in charge of credits today. Mr. LeRoy went out of town."

"Then I'll keep my fingers crossed," Nell said encouragingly. "Oh, say—" Her little gasp of dismay was audible over the phone. "Elaine Croft just walked into the store."

"Elaine Croft!" Cathy whispered, and dropped the receiver with a little thud. Her smile ducked completely out of sight and a worried pucker took its place. Elaine was as tiny and brunette as Cathy was tiny and blonde—size nine, too! She had, Cathy knew, come into the Emporium that day with just one thing in her mind.

Cathy moaned softly. She had known very well the moment she'd left Elaine after their casual encounter on the street at lunch time, that she'd made a sad mistake. But it had been such a temptation!

Elaine had used the supercilious manner she always had for Cathy, partly because their families were so opposite, financially speaking, Cathy supposed, but mostly because Elaine had been envious that Brad Whitlow liked Cathy.

"WHAT are you wearing to Brad's party tonight, Cathy? Something to put Chesterton on the map and

make Brad take his old job back on the *Clarion*? I am."

"Oh, yes," Cathy had answered airily. "I'm getting the featured dress from the Emporium window!" And then when her conscience stung her, she added, "If it isn't sold by tonight."

She'd seen Elaine's eyes gleam suddenly, maliciously, and Cathy had known she was thinking how right the feature dress was for Cathy, how up-to-the-minute its lovely lines—the very prettiest dress the Emporium had displayed in the window in many a day, and it looked like it was made exactly for Cathy. A dream of a dress!

"How . . . interesting," had been Elaine's only comment as she moved away, throwing a smile over her shoulder at Cathy.

AND now she was in the shop! The size would be right, but—and a spark of hope lit up for an instant—surely the color wouldn't suit. The hope glowed brighter as she remembered also that Elaine had bought her dress for the party up in the city, and it was reported to be quite a dress. Maybe. . . . And then Cathy thought, "That's silly of me. She won't have to wear it tonight if she doesn't want to. She can just buy it and keep it. Of course, that's what she'll do!"

In exactly twelve minutes her credit 'phone rang from the ladies' shop. It was Nell, all business this time. "Will you okay a charge, please?"

"Name?" Cathy faltered.

"James Croft. Elaine, purchaser. Amount, \$39.75."

The original price of the feature dress! And Nell's tone confirmed Cathy's fears.

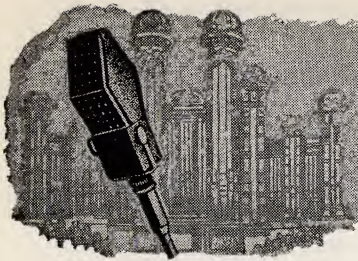
"Just a moment." Blinded by sudden tears, Cathy thumbed through the charge ledger for the Croft sheet. In the little town's one department store, Mr. LeRoy was the only one, usually, to approve charges, but he had given Cathy strict orders for his absence.

"Follow the ledger sheets *exactly* and you won't get into trouble," he'd said. "I use my discretion sometimes and stretch a point, but don't you, Cathy. Follow the code no matter who or what. If it turns out badly, I'll take care of it later, but there shouldn't be any trouble. . . ." He'd gone on his harassed way, leaving Cathy somewhat bewildered. Thus far, however, everything had gone perfectly.

Now she held the Croft ledger sheet in her hand, and a wild hope was making her heart beat faster. There in the upper corner, as plain as day, was the code, which, translated into credit lingo, meant: "Positively do not charge additional merchandise."

Cathy squinted and looked again.

(Concluded on page 452)



# The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN DAYLIGHT SAVING TIME, 9:30 A.M. CENTRAL STANDARD TIME, 8:30 A.M. MOUNTAIN STANDARD TIME, AND 7:30 A.M. PACIFIC STANDARD TIME.

## *Work—"The Grand Cure"*

"AND about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?" Surely in some ways it would seem again to be "about the eleventh hour," and surely we may ask again of any of us to whom it applies: "Why stand ye here all the day idle?" In our great need for emphasizing some of the things which the Ten Commandments tell us not to do, we may sometimes forget some of the things which they positively instruct us to do, among them: "Six days shalt thou labour, and do all thy work." It is nowhere recorded that the Creator of this world intended man to live without labor; it is nowhere recorded that any of us is exempt from the injunction to work, unless for good and unavoidable cause. Of course there are always among us those who, by reason of age, have finished their more active years and have earned their rest; and there are those who, by reason of incapacity or misfortune, are unable, at one time or another, to pursue their labors. But for those of us who are able and in the active years of life, to refrain from performing useful service without good cause—perhaps because we have the means to live without working, or perhaps because we have the assurance that someone else will take care of us whether we work or not, or for some other no better reason—would seem clearly to be out of keeping with both the spirit and the letter of divine intent, of social obligation, and of good sense. And it would seem that there would be few among us but who at this time and at all times, would want to contribute to the needs and progress of the world, each according to his strength and abilities, whether of mind or of hand, of thought or of sinew. Some centuries ago it was written: "God sells us all things at the price of labor."<sup>1</sup> And happiness and contentment and sweet sleep are among those things which are rarely purchased at any other price. "Work," said Thomas Carlyle, "is the grand cure for all the maladies and miseries that ever beset mankind—honest work, which you intend getting done."<sup>2</sup> And if there be any of us who are idle and miserable and who wonder what is wrong with us and the world and with things in general, it may be well for us to try the "grand

cure" thus recommended—"honest work, which we intend getting done." "Why stand ye here all the day idle?"

—May 5, 1946.

## *On Being a Good Mother*

IT is always appropriate to comment on the glorious theme of motherhood, although it would be difficult to add anything to the halo that already surrounds this name, so noble have been the traditions, and so deeply cherished in our hearts are the memories of the mothers of men. Of course, not all mothers have lived up to the highest ideals of their sacred trust; nor have all children; nor have all fathers. To some, motherhood has been seemingly not much more than a troublesome obligation, or an unwanted duty, to be gotten over with as quickly and with as little inconvenience as possible. But those mothers who have inspired the lofty tributes of this day, and of all past years, have been those to whom motherhood has been a lifelong career of loving service and sacrifice. No doubt we have taken much for granted where mothers are concerned. Too often we have assumed that being a good mother is one of those things that just happens. We go along training our girls for every other conceivable thing in the world, and suddenly that time of life comes when they marry and make homes of their own and find themselves in the role of mothers, wide-eyed and wondering as to the years to come. Of course, intuition and love and necessity do much to redeem the situation; but we may well ask ourselves whether we are justified in doing so much more for lesser careers, to the neglect of the greatest career that ever has or ever will be open to any woman—for, however trite it may be to say it, and however many times it may have been said, the future of the world lies in the hands of its mothers. As they rear and nurture and teach their children—or fail to do so—so may we expect the future to be fashioned. Ultimately, the bond that holds the world together as a respectable and stable social organization, is the authority and integrity of the home, in which families respect and cherish and care for their own, and in doing so learn to respect and cherish and care for others. Blessed is the home in which there is the ministering spirit of a good and intelligent and devoted mother. And blessed is the nation that has such homes to give it strength.

—May 12, 1946.

<sup>1</sup>Matthew 20:6

<sup>2</sup>Exodus 20:9

<sup>3</sup>Leonardo da Vinci, Notebook, 1500 A.D.

<sup>4</sup>Thomas Carlyle, address in Edinburgh, April 2, 1866



# from Temple Square

## Reconciliation with Death

THERE are few of us but who have been touched somehow by death. Some may not have been touched closely by it nor yet have kept vigil with it, but somewhere along our lives, most of us are sorely bereft of someone near and deeply cherished—and all of us will some day meet it face to face. Perhaps most of us feel that we could accept death for ourselves and for those we love if it did not often seem to come with such untimeliness. But we rebel when it so little considers our wishes or our readiness. But we may well ask ourselves when *would* we be willing to part with or to part from those we love. And who is there among us whose judgment we would trust to measure out our lives? Such decisions would be terrible for mere men to make. But fortunately we are spared making them; fortunately they are made by wisdom higher than ours. And when death makes its visitations among us, inconsolable grief and rebellious bitterness should have no place. There must be no quarrel with irrevocable facts. Even when death comes by events which seem unnecessary and avoidable, we must learn to accept what we cannot help. Indeed, the greatest blessing that can follow the death of those we love is reconciliation. Without it there is no peace. But with it come quiet thoughts and quickened memories. And what else shall a man do except become reconciled? What purpose does he serve by fighting what he cannot touch or by brooding upon what he cannot change? We have to trust the Lord God for so many things, and it is but one thing more to trust him in the issues of life and death, and to accept the fact that his plans and promises and purposes transcend the bounds of this world and of this life. With such faith the years are kind, and peace and reconciliation do come to those who have laid to rest their loved ones—who, even in death, are not far removed from us, and of whom our Father in heaven will be mindful until we meet again, even as we are mindful of our own children. Bitter grief without reconciliation serves no good purpose. Death comes to all of us, but so does life everlasting!

—May 26, 1946.

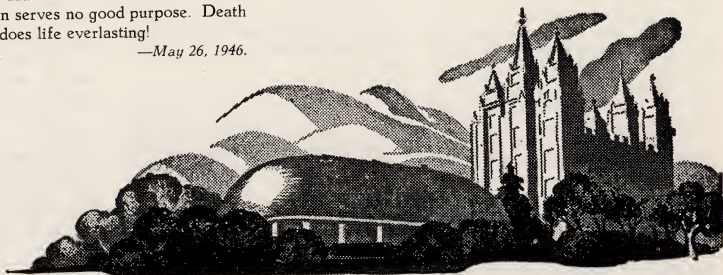
Copyright, 1946.

## Comedy to Tragedy\*

THERE is prevalent among us a kind of counterfeit humor concerning which we need an occasional reminder. It is the kind of so-called humor that passes from person to person because someone has mistaken a bad story for a good joke. But a story which has indecency as its principal ingredient is not genuinely humorous, even though listening groups often break into loud laughter after someone has told one. The speaker, the entertainer, the writer of yarns and anecdotes, or the man who draws you aside on the street, are merely fake humorists if they have to resort to things suggestive or indecent in order to get a laugh. Dragging in such off-color stories and trying to make them seem to have a point isn't really humor; it is merely the prostitution of humor. It is a spurious substitute for a great art. And a good way to stop it is to walk away when someone persists in the common error of mistaking a bad story for a good yarn. If there is no audience, there will be no recital. Sometimes such stories stick indelibly in the minds of the young and impressionable, and do far-reaching harm—and always they are an offense to sensitive, high-minded people. Clean, subtle, keen-witted humor is an indispensable part of our great heritage of freedom; but mistaking something that is filthy for something that is funny has no legitimate place among us. To mark the dividing line between comedy and tragedy is notably difficult at times, but when we cross the line from real comedy to obscenity—that is tragedy. There are two kinds of people from whose association we should like to be spared: one is the man with no sense of humor, because we find it difficult to enjoy him; and the other—ininitely worse—is the man with a perverted sense of humor, because he befouls the moral and intellectual atmosphere wherever he goes.

—May 19, 1946.

\*Revised from the book *And the Spoken Word*, Harper & Brothers, New York. Copyright 1945.



# The Prayer

By RHEA SMITH



—Illustrated by A. H. Lewis

MARION did not rise early—just in time to prepare a simple breakfast for Cliff, her husband, and Joe, who was in the first grade. She hurried around in a last minute rush to get them off to a good day's start. She could have managed better by getting up a little earlier. But she did not. There was the same hurried confusion each morning just so that she could get a few more minutes of precious sleep.

She had just bade them good-bye and picked up the morning paper to scan through it, when the bedroom door, which entered into the kitchen of their small apartment, opened slowly. It was three-year-old Ann who could reach the door from her bed. Marion was a little annoyed that her few minutes with the paper were so short. But when she saw Ann's sparkling blue eyes and radiant smile through the door, she laughed aloud and caught the little girl in her arms.

"Ann wants breakfast," the child demanded. These were the first words she uttered at the beginning of every day. You could depend on it like clockwork. "Little brother's awake, too," she informed her mother.

Marion heard the little fellow gurgling and bouncing around in his basket. She pushed his small bed into the kitchen. "Hi, Butch," she called to him. Little Bobby responded with a broad grin.

Marion left the baby by the table in his basket and served Ann a dish of cereal and a glass of orange juice. Then she held the baby on her lap and played with him and talked to him while she ate her own breakfast.

When she had eaten, she dressed Ann and brushed her hair into curls and tied a bright red ribbon in it. She cleared the table, washed and dried the dishes, and mixed a fresh feeding for the baby. It was nearly time for his bath. She went to the bedroom for his fresh clothes. While there she quickly made the beds and dusted the room.

She always bathed Bobby on the kitchen table. Ann climbed on a chair at the end of the table to watch.

BOBBY had his nap, and while he slept Marion washed the accumulation of clothes. There was an extra big wash today. She had collected a few

things to wash for Mrs. Call, her neighbor who was ill. Marion insisted on doing it although Mrs. Call objected. It wasn't much extra trouble as long as she had to wash for her own family so often.

It was nearly two o'clock when she had finished the washing and had scrubbed the kitchen floor. "I'm so tired I could drop," she told Ann. Then she remembered she hadn't eaten since breakfast. It was no wonder she was weary and Ann had grown fretful.

"Let's play dinner," Ann coaxed when she saw luncheon preparations. "Say, O.K., Mommie."

"O.K., Angel," Marion laughed. Ann set her own small table. The two ate their lunch happily and chattered confidentially.

Bobby woke and needed to be fed. Marion gave him his vegetables which he smeared all over himself. She had to wash him thoroughly when he had finished. "If you weren't such a happy little fellow, I'd trade you off for a new spring hat. But I guess I'll keep you," she told him. Bobby grinned back at her and squealed.

Marion tidied the living room, and then she bundled the two little tots in their warm clothes and wheeled Bobby in his carriage to the store to do some marketing.

IN the store she met Sister Peters. "Marion, will you help me with my lesson at Relief Society Tuesday?"

"I don't know whether I'm capable of it."

"I really shouldn't ask you to; you're so busy with your little family, but you tell things in such an interesting way. The topics will only take two or three minutes to deliver. I have some good

references that will give all the information."

"Well, if I can do it justice—"

"There's no one better," Sister Peters reassured her.

So on the way home, Marion stopped at the library for some books. When they got home, Joe was home from school sitting glumly on the couch. "S'matter, Pal?" Marion asked.

"I got lonesome." He was nearly in tears.

She ruffed his hair. "Get your coat on and go play out in the fresh air awhile."

"I go, too," Ann piped.

"Have a happy time," Marion called to them as they went off together for a romp outdoors.

The Ellis children came and rooted around in the garage. They were always helping themselves to the children's playthings, and they never brought them back. Joe usually had to go out and round them up. This time they took Joe's wagon. It was a good time to interfere.

"Leave Joe's things alone and play with your own," she called to them. It sounded worse than she meant.

"We will," they said and put the wagon back in the garage. They skipped out to the front yard.

"I'm glad they took it all right," she thought.

Then she heard a child screaming loudly. She ran to the door. It was little Dickie Lee. The Ellis children had pushed him against a tree and were teasing him unmercifully. She was so angry, she dashed out of the house like a shot. "If you kids can't play nicely,

(Concluded on page 454)

THE IMPROVEMENT ERA



# Poetry

## THEY DREAMED WITH POWER

By Ruby B. Andersen

EMBLAZONED by valor is this westward way  
Where intrepid souls of yesterday  
Pushed back an empire's horizon line.  
This panelled road and the power-whine  
Of engine-eagles as they fly  
And twin-steel rails that stretch near-by  
Lead over hills in avid speed  
Where sagebrush once made raw feet bleed.

The first footpath and wagon rut  
That prairie-schooner and handcart cut,  
Back there a hundred years or so,  
Fathered these routes that onward flow.

Those lean men, lean as the oxen were lean  
From battling the desert and brush-ravine,  
From fighting the roads heavy with mire,  
Not strangers to toil or Indian fire.  
They who fought and dreamed with power  
Gave me the comfort I have this hour.

## SONNET TO A GREAT SCULPTOR

By Gene Romolo

### PROGRESSION

A SMALL BOY took mud from a mill  
stream's brink,  
Bordered by sedges of summer's lush green,  
And where browsing cattle came often to  
drink,  
He strove, from that mud, to mold things  
he had seen.  
Later, with modeling tools and with clay,  
The soul of the sculptor, grown bold to  
create,  
Portrays men who labor to earn bread each  
day,  
Good men of the Church and great men of  
state,  
Seagulls and athletes and pioneer treks,  
Cowboys and redskins and nymphs of the  
wood,  
Till the life of genius, a halo reflects,  
And a critical world proclaims his work  
good.  
Neither whimsey or time will his honor  
efface,  
While stands the monument—"This Is the  
Place."

## FREEDOM

By Edna S. Dustin

THERE is room in the sky for a slender  
note  
To tone out of a skylark's throat  
As he lifts the heart of the passer-by  
On his outstretched wings where he carries  
the sky.

There is room once more in the endless blue  
For the sun to stretch when his day is  
through;  
Where a wounded bird may spread his wing  
Out in the sun till his heart can sing  
And he swoops again with one joyous cry—  
Lifts the weighted world on his back with  
the sky.

## THE "MORMON" PIONEERS

By James J. Unopulos, Jr.

THERE are many stories told today  
Of intrepidity;  
They whisk us to the battle-fray  
And make hearts beat rapidly;  
Of all stories in which rings  
The tale of hopes and fears,  
Foremost to us is that which sings  
Of the Mormon Pioneers.

Theirs is a tale of hardihood,  
But not for worldly gain;  
It demonstrates true brotherhood,  
And it sings a pure refrain;  
It is a saga of a group  
Of Saints of Latter-days:  
Despised of men, they did not stoop  
To regain mankind's praise.

Too many of man's noble deeds,  
Which man's acclaim control,  
Are activated by those creeds  
With men's favor as their goal;  
Too often men will risk their lives;  
They risk to gain men's cheers;  
On plaudits men's vain nature thrives—  
How unlike our pioneers!

Oh, not for worldly wealth or fame  
That Mormon Trail they trod—  
They marched and fought in Jesus' name,  
And they sought the things of God;  
They limped and bled and limped again,  
Those people gave their all;  
They went with faith o'er plain, through  
glen—  
All for a prophet's call.

They turned their backs on evil men,  
For nature was more just;  
They prayed and hoped and prayed again,  
For theirs was a perfect trust;  
They are remembered not alone,  
For opposition ran;  
Always in mind's the faith that shone,  
A faith exalting man!



—Photograph by Harry Elmore Hurd

## LAND PEACE

By Patricia Benton Mednikoff

PEOPLE live long on quiet soil  
Where hands are veined by steady toil.  
Womenfolk tending hearth-side embers  
Follow tasks the heart remembers.  
Small bare feet as they run  
Leave behind footprints of fun.  
Over changing seasons earth-men stand  
Seasoned by the constant land.

## THE CLOUDS

By De Vaux Jackson Townsend

PINK and blended purple, blue-green lined,  
with tufted wind-flung edges, as lofty  
unfurled banners they sheet themselves  
across a quiet sky.

Like sentinels they watch, and shift their  
place for watching more the panoramic  
scene found here below.

In colored majesty they stand, a tribute  
to the dew-fresh morn, and cause our  
wondering eyes to scan full length the  
beauty of the clouds.

## OLD OREGON TRAIL

By Janet Moore

OLD ROAD, historic road,  
Across the prairie swaying  
Toward dream-bright land and beckoning  
sea,  
A vagabond far-straying!

Old road, crisscrossed road,  
Patterned by bison walking  
To salt lick and water hole  
Before white men came stalking!

Old road, haunted road,  
Where shadowy scouts are riding  
To guard a ghostly wagon train  
From furtive redskins hiding!

Old road, heroic road,  
Across the desert wending,  
Through mountain pass, down log-strewn  
aisle,  
By blue Columbia ending!

Old road, epic road,  
Now modern highway leading  
Truck and jeep and limousine . . .  
A new age westward speeding!

## OLD-FASHIONED VERSE

By Edwin T. Reed

OLD-FASHIONED verse, it has survived  
Since Homer, Sappho, Pindar thrived,  
Its form and meter and its rhyme  
Outlive the ravages of time,  
Perpetuating with its art  
The longings of the human heart.

Old-fashioned verse makes no pretense  
To learning or grandiloquence,  
But by simplicity and truth  
Enlists idealistic youth  
To live the life of joy and peace  
That marked the Golden Age of Greece.

Old-fashioned verse, it still may yield  
Sweet solace on the battlefield  
Where dying heroes breathe again  
Some cherished lyric or refrain  
That lifts the spirit and the eyes  
To God's own arms in paradise.



# The Church Moves On

## Mexican Trip

PRESIDENT GEORGE ALBERT SMITH returned to Salt Lake City early in June after a three-week trip which took him as far south as Mexico City. While in that city he visited General Manuel Avila Camacho, President of Mexico, at the national palace. The visit had been arranged by Secretary of Economy Gustavo P. Serrano, a friend of President Arwell L. Pierce, of the Mexican Mission.

President Avila Camacho praised the progressive qualities of Latter-day Saint citizens of Mexico and assured President Smith that the Church had a friend in him.

President Smith gave the Mexican executive a copy of the Book of Mormon printed in Spanish and a brief history of the Church.

This was the first time in the history of the Church that the President of the Church had met a President of the Mexican Republic.

President Smith addressed all sessions of a Mexican conference conducted at the Ermita Branch chapel in Mexico City. His remarks were translated by an interpreter.

En route to Mexico, the President and Joseph W. Anderson, secretary to the First Presidency, discussed plans for erecting a monument commemorating the settling of Pueblo, with Govern-

nor John F. Vivian of Colorado, and attended the annual meeting of the Boy Scouts of America at St. Louis.

A detachment of the Mormon Battalion and some Mississippi Saints wintered at Pueblo, Colorado, in 1846-47, en route to the Salt Lake valley.

## John H. Taylor

ELDER JOHN H. TAYLOR of the First Council of the Seventy passed away May 28, as he was addressing a class of one hundred ten missionaries. He was relating some of his many missionary experiences when he suddenly collapsed before the class. (See also pages 429, 448.)

## Hawaiian Visit

BY appointment of the First Presidency, Elders Spencer W. Kimball and Matthew Cowley of the Council of the Twelve, in company with their wives, sailed in June for Hawaii, where they attended the quarterly conference of the Oahu Stake and later inspected the Hawaiian Temple and the Hawaiian and the Central Pacific (Japanese) missions, located in these islands.

PRESIDENT GEORGE ALBERT SMITH PRESENTING A BOOK OF MORMON TO PRESIDENT MANUEL AVILA CAMACHO OF MEXICO.  
Left to right: President Smith, Joseph W. Anderson, Harold Brown, Ing. Gustavo T. Serrano, Arwell L. Pierce, president of the Mexican Mission, President Camacho.

## Danish Mission

THE reappointment of Alma L. Petersen of Ogden, Utah, as president of the Danish Mission was announced by the First Presidency May 27. President Petersen was head of the Danish Mission from 1934 to 1937, and it was



ALMA PETERSEN

during this time that President Heber J. Grant visited the European Missions.

President Petersen served in Denmark as a missionary from 1910-12, and accompanied Andrew Jensen, assistant Church historian, on a trip to Iceland, at that time.

He has been a member of two bishoprics in Ogden and has been on the high councils of both the Ogden and the Weber Stakes.

Mrs. Petersen, who accompanied her





husband on his 1934-37 mission, will not go with him this time.

President Petersen's is the first appointment for the Danish Mission since the end of the war.

### "Church of the Air"

DR. HOWARD R. DRIGGS, professor-emeritus of English, New York University, will be the "Church of the Air" speaker on the Columbia network July 21. Music will be by the Salt Lake Tabernacle choir and organ. The program will be heard at 10:30 a.m. Eastern Daylight Saving Time; 9:30 EST, 8:30 CST, 7:30 MST and 6:30 PST.

### Genealogical Society

DURING the months of July and August the offices of the Genealogical Society and its library will be open from one to five p.m., daily except Saturday and Sunday.

### Honolulu Rotary Club

FRED LUNT, second counselor in the Oahu Stake presidency has been elected president of the Honolulu Rotary Club for the current year. This marks the second time that the position has been filled by a Latter-day Saint. About fifteen years ago Ralph E. Woolley, now president of the Oahu Stake, headed this Rotary Club. The club has a membership of one hundred sixty. Dr. Ralph Cloward of the Oahu Stake high council is a member of the club's board of directors. Also serving fellow Rotarians on committees are President Ralph E. Woolley and George Q. Cannon.

### B.Y.U. Commencement

THE seventieth annual commencement exercises of Brigham Young University, Provo, extended through the week of May 30-June 5. The baccalaureate sermon was given June 2, 1946, by Dr. Joseph F. Merrill of the Council of the Twelve, and Dr. John A. Widtsoe of the Council of the Twelve gave the commencement day address June 5.

### Western Germany

BRANCHES of the Church in western Germany are functioning well, particularly since work was begun by Elder Ezra Taft Benson of the Council of the Twelve and president of the European Mission, Jay B. Hunt, of Salina, Utah, reported as he returned home after serving with the army intelligence service.

He reported that Max Zimmer has been installed as the acting West German mission president and that many welfare projects are functioning among the Church membership.

### Beautification Program

A CHURCHWIDE beautification program has been outlined by the Presiding Bishopric and sent to the various ward and branch officers for the beautification of grounds, buildings, and any Church-owned vacant property. Church members in Utah are urged to cooperate with centennial committees appointed by the mayor of each town, in improving private prop-

erty, and aiding in making 1947 a successful year.

### May Anderson Passes

MAY ANDERSON, known wherever a Primary of the Church has been established, died in Salt Lake City on June 10, at the age of 82.

Born in Liverpool, England, she emigrated as a convert with her family



MAY ANDERSON

in 1883. Soon after arriving in Utah she became interested in kindergartens. For two years she taught the free kindergarten in Salt Lake City, and for four years she taught a private one. For another four years she was an assistant teacher in the kindergarten department of the University of Utah.

Sister Anderson was first connected with the Primary Association as a counselor to Louie B. Felt in the Salt Lake Eleventh Ward. Then in 1890 Miss Anderson was sustained as gen-

eral secretary of the Primary, a position she held until 1905 when she became a counselor to Mrs. Felt, who was then general president of the organization.

She was named editor of *The Children's Friend* when it began publication in 1902, and held that position for thirty-eight years.

In 1925 Sister Anderson succeeded Sister Felt as general president of the Primary Association and served in this capacity until being released in December 1939.

The year 1911 saw the birth of an idea which has grown into the present Primary Children's Hospital in Salt Lake City, where physically handicapped children, regardless of creed, may go for treatment. From its inception this work was under her supervision. She became the first president of the board of trustees of this hospital, and served until released in August 1945.

She was actively interested in children's problems everywhere, and during World War I had served the Children's Bureau of the United States Department of Labor as a dollar-a-year official.

### Primary General Board

APPOINTMENT of three new members of the general board of the Primary has been announced by the association's presidency. They are Florence Holbrook Richards of Salt Lake City; Mary Brown Firmage of Provo; and Elaine Paxman Handley of Ogden.

Mrs. Richards has been actively engaged in Church work in Idaho, and in wards and stakes of Salt Lake City. She is the wife of Lorin L. Richards, dentist.

Mrs. Firmage, a native of Cardston, Alberta, Canada, is, at present, presi-

(Continued on page 465)

MISSIONARIES ENTERING THE MISSIONARY HOME MARCH 4 AND LEAVING MARCH 14, 1946



Reading from left to right, first row: Dan B. Colton, director; Ilean Hansen, Erma Ruth Evans, Grant R. Farmer, Betty M. Bahr, Agnes M. Lane, Gladys M. Clark.

Second row: Mary Jackson, LaRoyce B. Cardwell, Esther Burgener, Lucy Durtshi, Lucile Durtshi, Lloyd M. Barker, Walter R. Farmer, LeAnne Barton.

Third row: Floyd H. Hurst, Mrs. Irene S. Hurst, Beatrice Rowley, Asahel T. Gee, Max B. Rathe, Hannah Patton, Kimball Johansen, Mrs. Christine Johansen.

Fourth row: Mrs. Benjamin Franklin Smith, Mary Louise Cummings, Mrs. Edward L. Howard, Sr., Edward L. Howard, Jr., Axel W. Mars, Mrs. Anna W. Mars, Mrs. Scott Taggart, Jr., Ruth Jeppson.

Fifth row: Jacob Dennis Smith, Foster Sorensen, Marian Heywood, Grace King, Earl Rose, Beth Earl, Welthe Holmes, Marjorie Toone, Brigham R. Godfrey, Reed W. Hall.

Sixth row: C. Calvin Campbell, Golden S. Baxter, Roy N. Pearson, Dell J. Barker, David G. McCurray, Zine Okelberry, Gayle R. Stauffer, Marvin W. Cluff, W. C. Stone.

Seventh row: Clarence V. Egbert, Claude Daniel Fensten, Kenneth R. Garrett, Robert M. Read, Wendell G. King, Jonas H. Erekson, Grover D. Davidson, Donald L. Timmerman.

Eighth row: Asa S. Willett, Clarence B. Staheli, Max A. McBeth, B. J. Trunnell, Gordon P. Larsen, Joseph S. Brannmer, Scott Taggart, Jr., Dallas A. Richins, Lewis B. Westover.

Ninth row: Franz Schade, LeMar S. Winegar, Reed M. Hallist, Richard A. Hanks, Verl P. Brady, Leonard P. Aiken.

# EDITORIALS

## John H. Taylor

FOLLOWING the first shock of the news of Brother John H. Taylor's passing, there came quiet and satisfying reflection on his life and service, and on the peculiar fittingness of his responding to the last call of this life in the Mission Home which he loved so well and where he gave so much.

Seventy-one years he lived, lacking one month—and all of them worth-while years. He inherited richly of the greatest things in life, and he has passed on a rich heritage. He left a worthy family well established in life, and a choice and noble wife and companion, with whom he lived richly, and of whose love and courage and integrity he is forever assured. He finished his life in harness, doing work that he dearly cherished, in surroundings that had long been congenial to him. He passed quickly, mercifully, peacefully. The Lord has been good to John H. Taylor, who, in turn, has been true and faithful and deserving of His goodness.

We shall miss him in the First Council of the Seventy. We shall miss him in all of our meetings and gatherings and deliberations and counsels and committees of the General Authorities. We shall miss him on the general board of the Y.M.M.I.A., of which he was a member of many years' service. The seventies of the Church, and the Mission Home where he spent the last hour of this life, will miss him, as will his missionaries, his friends, and his brethren in the wards and stakes where he has so long endeared himself.

We shall miss stepping into his room with its quiet refinement and the beauty of its walls, graced with pictures of his careful choosing, gathered over many years from many places. We shall miss his warm humor—never biting or unkind.

His warm dignity and kindliness were tonic for many situations. No one ever rushed John H. Taylor nor ever stampeded him into an opinion or a conclusion. His was the quiet good judgment that reached soundly and surely for safe and solid ground.

He was—he is—a cultured and a kindly gentleman—a devoted servant of God. He was one who had an unwavering conviction of ultimate realities—a conviction too deep and abiding for dramatics or heroics. Religion worked in his life.

God bless the memory of John H. Taylor, and give peace and understanding to us all, until we meet again in the kingdom of our Father.—R. L. E.

## Leadership of Youth

NOTHING is of so great importance as youth. Youth is the world's insurance on the future. It is for youth to be directed that the insurance may not lapse or be wasted.

The recent conferences of the Young Men's and the Young Women's Mutual Improvement Associations and of the Primary Association indicate the importance that the Church of Jesus Christ of Latter-day Saints attaches to the leadership of youth. But no matter how carefully and prayerfully the program may be worked out, it can be no better than those leaders who carry it

forward. No lessons can even approximate realization unless the teachers have first caught the vision of the possibilities that lie in them.

In spite of the success that attended the conferences—and there was great success—the real work still remains to be done if young people are to achieve their full stature in the programs planned for them in order that they may take their places intelligently in the Church and in the world. As great as were the spectacle and the achievement of June conference, the final test of its success must lie in the practical application of the principles expounded and the lessons displayed in the various sessions and departments.

The old adage, "The proof of the pudding is in the eating," may seem somewhat inappropriate in its application to Mutual and Primary work, but actually it is most fitting because it must in its final state be the translation into local activity that will prove the value of the plans of these organizations. The privilege of each teacher is to adapt the work to his own community.

Even as diligently as any stake board or general board may work, as painstaking as may be their preparation, as great as may be their vision, the real work lies with the individual teacher. The conditions of a class, the needs of a class, differ from street to street within a city, from city to city within a region, and from region to region within a country; it is for the teacher to recognize these differences and make each lesson fit the immediate problems that confront the boys and girls of the particular community. For this reason, teaching is and should be as individual as the person who teaches and as the needs of the group may require. The truly effective teacher remembers always that the tools of teaching must ever be subordinated to the needs of the young people being taught. By every means at the teacher's command, he must breathe the spark of life into the lesson materials in order that the young people may be fired to better living.

No greater calling can come to a person than that of teaching, whether it be in a professional way or in a volunteer way. To shape the lives of people, to point the way for their greater satisfaction and lasting joy throughout their existence is indeed a privilege and a challenge. And no one can ever replace the position that one holds as a leader of youth. If the teaching has been wisely done, the effects will be everlasting—and likewise if the teaching has been unwisely done, the results will be enduring. How much care and prayer should go into the preparation for the teaching of the young of Zion, who are inheritors of the divine which is in every being! In instructing them in their activities and in their lessons, leaders of young people are co-operating with the Eternal Father in helping to bring about his kingdom upon earth.—M. C. J.





# EVIDENCES AND RECONCILIATIONS

## *cvi. When Did Joseph Smith Have the First Vision?*

IN the history of Joseph Smith written by himself is an account of his first vision. He tells that it was received in the spring of 1820, when he was between fourteen and fifteen years of age. A religious revival in his neighborhood led him to wonder which of the contending sects was right before God.<sup>1</sup> In his perplexity he retired to a quiet grove and appealed to God in prayer. In answer he had a vision of God, the Father, and God, the Son. These heavenly Personages informed him that all the churches had strayed from the full truth, and that the true Church was soon to be re-established.<sup>2</sup>

Because the earliest available written or printed account of this vision is dated 1838 and 1839, some enemies to the Church have cast doubt upon the authenticity of the date claimed for the vision. They have suggested that the vision was invented by the Prophet in 1838, when he set about to write the formal history of the Church. This not only implies that Joseph Smith lied, but also that facts of history to be acceptable must be written and circulated at the time of their occurrence. This is a preposterous claim, made only by enemies of the Church to mislead those who are unacquainted with "Mormon" history.

Whether the story of the first vision existed in written form in the early days of the Church is not known. Many manuscripts of that time have been lost. In some cases, secretaries deliberately carried Church records away from Church possession. But, even were they all available, minutes of meetings as they are usually kept might seldom mention the first vision, for familiar and repeated things are often not recorded because they are taken for granted. Certainly, the people in Joseph Smith's neighborhood would pay little attention to the claim of a fourteen-year-old boy that he had had a visitation from God.

It must be remembered that the Book of Mormon, printed in 1830, became at once the storm center of the claims of Joseph Smith. All other issues were forgotten when friend or foe held the printed Nephite record in his hands. The coming forth of this volume, with the establishment of the Church soon following, presented claims of superlative importance. These events declared that heavenly visitations may occur now as in the past, that translations of unknown languages may be made by the "gift and power of God," that the authoritative priesthood of God had been conferred on men by resurrected beings, and that the true Church of Christ was re-established. The book with its accompanying claims overshadowed then as now other equally weighty matters, such as the first vision. The Book of Mormon was a tangible thing which could

be argued about. The vision of a boy, whether true or false, could not be attacked in the same way. Nevertheless, it is evident that the first vision was known to the people and on their lips, before the Prophet began the writing of his history. Moreover, it was always understood in the Church that the vision was received in 1820, before the revelations concerning the Book of Mormon, which are dated beyond question from 1823 to 1827. Indeed, unfriendly non-Mormon writers have contributed to the evidence for this view.

The first vision is not mentioned in many non-Mormon books dealing with the time of Joseph Smith. The writers plunge at once into the Book of Mormon controversy. A few have mildly suggested or have had the temerity to distort history by ignoring the facts and to insist that the story of the first vision was invented by the Prophet many years later than 1820.<sup>3</sup> All other non-Mormon or anti-Mormon writers accept the first vision and the time of its occurrence, as one of the early claims of the Prophet.

In later books, after the days of the Prophet, the visions of Joseph Smith, the first vision, the visitations of Moroni, and later visions, are all jumbled together, so that no distinction can be made among them. In fact, testimony of any consequence must come from the lips of those who lived in the early days of Mormonism, when the Prophet was alive.

Pomeroy Tucker, the proprietor and editor of the *Wayne Sentinel*, on the press of which the Book of Mormon was first printed, knew most of the persons and events connected with the early days of the Church. He was deeply prejudiced against the claims of Joseph Smith, and looked upon them as hoaxes.

Nevertheless, he had reason to know the succession of events, even if he did not believe their authenticity. Upon the basis of contemporaneous knowledge, he held that the first claim of Joseph Smith to have had a vision came before the manifestations relative to the Book of Mormon occurred. He writes:

About this time [he places the date about 1823] Smith had a remarkable vision. He pretended that, while engaged in secret prayer, alone in the wilderness, an "angel of the Lord" appeared to him, with the glad tidings that "all his sins had been forgiven him," and proclaiming further that "all the religious denominations were believing in false doctrines and consequently that none of them were accepted of God as his Church and Kingdom," and also that he had received a "promise that the true doctrine and the fulness of the gospel should at some future time be revealed to him." Following this soon came another angel. . . . "that the American Indians were a remnant of the Israelites. . . . that . . . their writings were safely deposited . . . and that . . . he would be the chosen prophet to translate them."<sup>4</sup>

Despite the errors in detail, this statement repeats in essence, the first vision as told by the Prophet himself, and sets the time of its occurrence before the coming forth of the Book of Mormon.

J. B. Turner, a non-Mormon, was one of the earliest writers on Mormonism. His book was published in 1842, written, no doubt, before he could have had access to Joseph's own printed story, also published in 1842. He mentions the first vision. His version, though containing errors of date, corroborates the Prophet's story. He writes:

"G. B. Arbaugh, *Revelation Among the Mormons*, pp. 34, 35, 238; W. A. Linn, *History of the Mormons*, p. 38; Fawn M. Bodie, *No Man Knows My History*, pp. 21-25.

<sup>4</sup>Pomeroy Tucker, *Origin, Rise and Progress of Mormonism*, p. 28.

(Continued on page 478)

<sup>1</sup>See also Oliver Cowdery Letters No. 3.  
<sup>2</sup>History of the Church 1, 2-6.



# Homeing

## Hobby for Housewives

By Frances A. Besack

I HAVE a hobby, one which doesn't cost a cent. It doesn't clutter up the house or take me away from home. And it doesn't interfere with my family, nor do they interfere with it. In fact, they don't even know I have a hobby.

You see, I make a collection of happy faces, of sparkling eyes, and nice smiles. And I keep them where they belong, on their owners. But in a way they belong to me, for I help to create them.

I listen attentively to small boys who talk about dive bombers and commandos and Tommy guns. I listen sympathetically to young girls as they go into raptures over some movie actor, or the high school football hero, or merely the boy in the Spanish class. Of course, he's the best looking boy I've seen for a long time; or he's sure nice, and nobody wants a pretty man, anyway. I listen admiringly to the accounts of my husband and other men. How did you ever manage to do it? My! That's wonderful. And when my girl friends tell of their romantic conquests I show genuine interest and admiration for their ability. I listen enthusiastically to the hopes and plans of people of all ages. Why mention all the possible obstacles in their way? Most of them will never carry out their plans anyway, so why not let them enjoy them?

You'd be surprised at the interesting things I hear from the most unexpected sources. But most of all I like to watch the light in the eyes of the speaker as he talks to a really interested listener.

Oh, yes, and it builds up my own ego. Instead of admitting that my conversation is slightly dull, to say the least, it gives me a feeling of satisfaction to think that I can be a good listener.

"If I ever have another chance like 1919 I'll know what to do with it." Did you ever hear a farmer say that? Perhaps, so far, many older farmers who were farming in World War I have made that statement. What they meant was, if farm income ever again reached the figure it did in 1919—top farm income year of World War I—they'd save their expanded income rather than put it in high-priced land and expensive wartime equipment. Well, farm income has reached and passed the peak of 1919. For 1943 it was 19.9 billion dollars compared with 14.6 billion in 1919. The farmers of America again have an opportunity to save for the future.

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## Cook's Corner

Josephine B. Nichols

RECIPES for your picnic on the beach, in the park, up the canyon, or under the sycamore tree in your own back yard.

### Scalloped Chicken and Potatoes

- 1 5½-oz. jar sliced chicken (or 1 cup cooked sliced chicken)
- ½ teaspoon salt
- ½ cup buttered crumbs
- 4 medium-sized new potatoes peeled and sliced
- 1 can cream of mushroom soup
- paprika

Starting with a layer of potatoes, arrange chicken and potatoes in alternate layers, sprinkling potatoes with salt and pepper. Pour undiluted cream of mushroom soup on top. Sprinkle with crumbs and paprika. Bake at 350° F. 45 minutes or until potatoes are tender.

Covered in several thicknesses of newspaper, the dish can be carried wherever you picnic, and will stay hot.

### Grilled Frankfurters

Brush each frankfurter with melted fat. Broil over hot coals or on grill, turning until lightly brown. Place each frankfurter between long toasted rolls, garnish with mustard, little green onions, or pickle relish. Serve with tomato wedges and cucumber sticks. Cut ripe chilled tomatoes in wedges; wrap in waxed paper. Cut cucumbers into long slender sticks, marinate in vinegar, and sprinkle with salt.

### Salad Stuffed Rolls

Served with deviled eggs and potato chips. Fill soft rolls with tuna salad.

### Tuna Salad

- 2 cups flaked tuna
- ½ cup diced cucumber
- 1 cup chopped celery
- 4 sweet pickles, chopped
- ¼ teaspoon salt
- juice of one lemon
- mayonnaise

Combine ingredients except lemon juice. Sprinkle with lemon juice and moisten with mayonnaise, chill, and fill rolls. Wrap each filled roll in waxed paper. Put deviled eggs together in pairs, wrap each in lettuce held with a toothpick.

### Banana Nut Bread

- ¼ cup shortening
- ½ cup sugar
- 1 beaten egg
- 1 cup bran cereal
- 2 tablespoons water
- 1½ cups mashed bananas
- 1½ cups flour
- ½ teaspoon salt
- 2 teaspoons baking powder
- ½ teaspoon soda
- 1 teaspoon vanilla extract
- ½ cup chopped nut meats

Cream shortening and sugar; add egg, then bran. Mix thoroughly. Combine water and banana; add alternately with sifted dry ingredients. Mix. Add vanilla and nuts. Bake in greased loaf pan 350° F. one hour.

### Honey Cookies

- 1 cup shortening
- 1½ cups honey
- 3 eggs
- 4 cups flour
- ½ teaspoon soda
- 1 teaspoon baking powder
- 1 teaspoon vanilla
- 1 cup chopped nuts

Cream fat and honey. Add beaten eggs; add dry ingredients; mix, and add vanilla and chopped nuts. Drop from spoon on greased baking sheet. Bake in oven at 350° F. until golden brown.

### Mint Lemonade

- 4 lemons cut in slices
- 1 cup sugar
- 1 quart water
- ¼ cup mint leaves
- carbonated water

Add water to lemon slices and boil 5 minutes. Pour over mint leaves; cover; let stand one hour. Strain; add sugar; stir until dissolved. Keep in refrigerator. Use ½ glass syrup, and fill with carbonated water and crushed ice.

## Nothing Like Rickrack!

By Gladys Fuller Rasmussen

YOU want a new set of tea towels? And haven't time to embroider them! Still you want them pretty! Stop worrying! It's rickrack for you, my lady! And something quick!

Let's see—you're Mrs. Brown. All right, how'd you like a nice big letter B set between a little wave on every one of them? Say red B's and blue waves like so —B— in tiny rickrack.

Then across each end over the machine stitching of the hem, run a strip of red rickrack. A half inch above, run a strip of blue. If the towels are square, go all around.



or just across the corners, diagonally.



and put the design on one corner higher up or in opposite corners, or any

THE IMPROVEMENT ERA



way you prefer. Use thread to match the rickrack when stitching.

Or try a rickrack butterfly. Stamp a large one wherever you wish it on the towel and proceed as above. You can get a large package of butterfly and other designs at any dime store. Or maybe you can draw your own!

Aprons, small tablecloths, and pot holders grow by magic with a bit of rickrack and a few bleached sacks. Here's to you—and rickrack!

**H**ome Freezing, a booklet of general information on this increasingly popular and practical method of food preservation, may be obtained on request from International Harvester Company, 180 North Michigan, Ave., Chicago, Illinois. The booklet discusses the principles of freezing, what foods can be so preserved, how they should be packaged, how finally used (correct defrosting and cooking), and what points should be considered in selecting a home freezer.

**A**LL housewives will be glad to learn of the new, up-to-the-minute Kerr Home Canning Book. With the summer surpluses now available, it will be a good idea for all housewives to obtain a copy of this book and begin to fill the shelves against the winter needs.

The U. S. Department of Agriculture estimates that out of the more than 6,500,000 farms in the country, one in each thirty-seven had a disastrous experience with fires in the five-year period from 1936 to 1940.

(From *Safety News*, published by National Safety Council)

## CAMP COOKE

(Concluded from page 419)

whole of the army would be withdrawn.

Some time after General Cooke was placed in command, the name of Camp Floyd was changed to Fort Crittendon. The "fort," however, scarcely became accustomed to its new name before orders arrived for its abandonment. General Cooke and his associated officers presented to Brigham Young the flag-staff of Camp Floyd-Fort Crittendon. It was planted on the hillcrest immediately east of the Beehive House.

**G**ENERAL COOKE was retired in 1873 having served in the army forty-six years. He died in Detroit, Michigan, March 21, 1895, at the age of eighty-six. He was a stern disciplinarian with a high sense of honor and a sincere religious feeling. He did not lack a sense of humor and was notably fond of young people. He won the love and respect of Mormon men who followed his leadership in that long weary march. He wrote two books, *Scenes and Adventures in the Army and The Conquest of New Mexico and California*. He kept a journal and maps of the march of the Battalion from Santa Fe to San

## Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When the plastic comes off the heels of your white pumps, take a small cloth and dip it in a little white paint and paint your heels. They'll look like new again.—Miss E. N., Vernal, Utah.

For removing stains caused by hard water, from sinks and bathtubs, prepare a paste of three parts of cream of tartar and one part hydrogen peroxide. Spread paste on stain. When dry, rub vigorously with damp cloth. If necessary repeat procedure.—Mrs. D. B., Salt Lake City, Utah.

Bore a small hole about a half inch from the end of your broom and mop sticks and run a stout wrapping cord or an old shoe string through it. Tie it securely leaving the loop long enough to hang over a nail. This helps prevent the broom bristles from running over. It also helps to dry a wet mop and keeps it cleaner.—Miss G. M. E., Jefferson City, Mo.

If it is necessary to give the pet dog any kind of medicine, put the pill or powder inside a little raw lamb or beef minced fine. Dogs gulp their food and he will swallow the pill without knowing it.—L. M. T., Elmira, New York.

In grafting fruit trees in the spring, keep the grafting wax from sticking to your hands by keeping a piece of pork rind handy and rubbing your hands on it occasionally.—Mrs. J. H. W., Deseret, Utah.

Diego. These maps were used in planning the route of the Southern Pacific Railroad. It is fitting that a great camp should be named in honor of a great soldier who contributed so much to the ideals and traditions of the army.

Camp Cooke is centrally located in the midst of southern California's rolling hills. It is in the center of a 42,000-acre grant famous since the days of the dons. Three great ranchos granted by the king of Spain one hundred fifty years ago are incorporated in the area. The hills, the terrain, the mountains, the sea, with its rugged coastline, offer unusually fine training grounds for the production of tough, rugged soldiers, and prepares them to meet any foe.

It was a Camp Cooke soldier who stood in a testimonial meeting and said: "I am glad I was born in this day and age. I am glad I have the privilege of taking part in this terrible conflict which will usher in the most glorious period of peace the world has ever known."

Such is the spirit of the Mormon men who serve their country while they serve their Church. Such was the spirit of the men who marched with General Cooke to California.

*Margie Says...* Spread **DURKEE'S MARGARINE** liberally!

*A real treat on rolls yet so economical*




Festive outdoor meals are much easier on the budget with Durkee's Margarine. Perfect as a spread... wonderful for cooking, frying, baking, too. So mild, so sweet, so country-fresh in flavor because it's made by Durkee's own scientific process. It must pass rigid tests, so you're sure to get the best quality and flavor in every pound. It's enriched with Vitamin A.

### TRY THESE APPETIZING SPREADS ON PICNIC ROLLS

Soften  $\frac{1}{2}$  cup of Durkee's Margarine to room temperature. Gradually blend in one of these colorful combinations and serve on roll halves.

- 1 Two tablespoons minced parsley or chives.
- 2 One tablespoon chopped green pickle and a few drops of onion juice.
- 3 One tablespoon grated sharp cheese. After spreading, sprinkle with Durkee's Paprika.
- 4 One tablespoon tart jelly or citrus marmalade.
- 5 Two slices crisp, cooked bacon, crumbled.

**SO MILD...SO SWEET...SO COUNTRY-FRESH IN FLAVOR!**



**EVEN  
BETTER  
THAN I  
REMEMBER!**



## PABCO CIN-DEK

The famous high-gloss enamel  
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Makers, also, of Pabco Wet-Fatch, Black-Wall-Paper  
and Pabco-webs, Alumi-Shield Roofing, Pabco Paint,  
Linoleums, Pabco Mastipare Heavy-Duty Flooring.

## A DRESS CAN BE IMPORTANT

(Concluded from page 441)

Her brain hummed and whirled. It couldn't be! It just couldn't. She glanced at the date scrawled under the stamp, and saw the initials of the extra girl who had come in for three days when Cathy had been ill. She'd got things all mixed up and had done almost everything in reverse. And as her duty in the matter became perfectly clear, her heart sank to a new low. In spite of Mr. LeRoy's orders, she would have to go to Mr. Graham, the store owner, and explain, because everyone in town knew the Croft fortune had withstood everything—time, depressions, the war. Also, the Crofts were the only family in town who would refuse any explanation or apology Mr. LeRoy might make. They spent a lot of money at the Emporium, and nothing must jeopardize their good will.

For a moment Cathy wished she had been born without a conscience, but she shrugged away the pettiness of such a thought and walked resolutely to Mr. Graham's office.

Later when the credit okay had gone back to the ladies' shop, and Cathy was alone in her cubicle, she let the tears slide out and fall silently. She made up her mind she simply wouldn't go to the party. In her heart she knew Brad would want to see her, but she hated for him to be ashamed of her. She would wait and see him for the first time under different surroundings; perhaps the next day, which was Saturday, and she had the afternoon off, on the tennis courts.

Her telephone was ringing again, and she brushed away the tears and reached for it.

"Outside calling, Cathy," the operator said. Quickly Cathy composed herself. Brad was speaking!

"Cathy!" he said, laughing. "It's good to hear your voice."

"Oh, Brad." She forgot everything but that he was home at last.

"I'll call for you at eight, Cathy," he was saying.

### TO A READER OF PROSE

Who asked, "Why poetry?"

By Arthur Wallace Peach

"FOUR lines of verse.

Though bright and terse,

Though filled with song,

Do not last long."

I hear you say, and I agree

Quite readily.

But as time shows,

Vast reams of prose

That men may honor,

Read and ponder,

In thought and theme consider stronger,

Last no longer!

"The—the party?" Cathy faltered.

"Why, yes, of course. It's—all right, isn't it?" Cathy thought she detected a bit of anxiety and uncertainty in his voice, but she couldn't answer for a moment. How could she compete with Elaine in her shabby old clothes? And suddenly she knew she must go—at any cost.

"You know it's all right, Brad. I'll be waiting," she said.

"Good girl, and just one more thing.

Will you do me a favor, Cathy?"

"Anything, Brad."

"Will you wear the dress you wore for graduation the night before I left? It was sort of soft and blue and had kind of pink flowers. . . . You remember the one? You still have it? When the going was roughest, Cathy, I would always see you, standing there in your little dress, with your mouth the color of the flowers. . . . Could you wear it again, Cathy, for me?"

There was pure delight in Cathy's tiny burst of laughter. "Of course I'll wear it, Brad," she said softly. "I would just love to!"

## Nature Quiz

By Genevieve Van Wagonen

How's your knowledge of nature, plants, bugs, and things in general? Pretty good? Then here's your chance to test yourself. Try to answer the ten questions listed below. When you finish the quiz, add up your score, allowing yourself ten points for each correct answer. A grade of ninety or one hundred ranks you "tops." Seventy to eighty is "good." And sixty is a bit better than the average will score. Go ahead now, and good luck.

1. Do the morning glory and sweet pea use the same method in climbing a pole?

2. Botanists have divided plants into classes or families; plants which have certain characteristics in common are placed in one family. Is it true or false that the potato and tomato belong to the same family?

3. We get vanilla from one of the following plant families; which one? Rose, lily, daisy, or orchid family?

4. Is it true or false that the tulip, onion, hyacinth, and garlic belong to the lily family?

5. Does the common earthworm have eyes and ears?

6. Is the earthworm of any importance to man?

7. To what family does the lobster belong? Fish? reptile? or spider?

8. We often find lobsters with one claw smaller than the other, or one missing entirely. What is the reason?

9. Is it true or false that a bee has more than two eyes?

10. Does the queen bee rule the hive?

(Check your answers on page 457)

THE IMPROVEMENT ERA.



# NOW!

## Southern Pacific trains are finer, faster than ever!



### Overland Limited many hours faster!

Between San Francisco and Chicago, the *Overland Limited* speeds daily in 48½ hours eastbound, 49¼ hours westbound. No extra fare. Over the High Sierra by daylight both ways. Streamlined Pullmans and chair cars between San Francisco and Chicago, streamlined Pullman between San Francisco and St. Louis.

### FASTER Pacific Limited!

Between San Francisco and Chicago, the *Pacific Limited* now operates on much the same schedule as the old *Overland Limited*. Standard Pullmans between San Francisco and Salt Lake City, Denver, Omaha and Chicago. Club car. Connects at San Francisco with the streamlined *Daylight* to Los Angeles.

### FASTER San Francisco Challenger!

The popular *San Francisco Challenger*, Overland Route economy train for tourist Pullman and chair car passengers, is on a new faster schedule between San Francisco and Chicago. Westbound the *Challenger* connects with the streamlined *Daylights* to Los Angeles.

### FASTER Golden State Limited!

Only 48¼ hours eastbound, 49¼ hours westbound between Los Angeles and Chicago now on the *Golden State Limited*. No extra fare. All Pullmans and chair cars are streamlined.

### FASTER Sunset Limited!

The *Sunset Limited* is now on the fastest schedule in its history—just 48 hours from New Orleans to Los Angeles, 49¾ hours eastbound. No extra fare.

### FASTER Cascade!

The *Cascade*, luxurious all-Pullman Shasta Route train is now on the fastest schedule in history—only 18½ hours, San Francisco to Portland.

### FASTER Beaver!

The *Beaver*, Shasta Route economy train (chair cars and tourist Pullmans) is now faster than pre-war. Only 18¾ hours, San Francisco to Portland.

### Noon Coast Daylight back!

*Noon Coast Daylight*, famous red and orange sister streamliner to the *Morning Coast Daylight* is back in daily service along the coast from San Francisco to Los Angeles.

### New Sacramento Daylight!

Still another *Daylight* streamliner, the *Sacramento Daylight*, is now in daily service between Sacramento and Los Angeles. Fully streamlined.

### COMING!

### New Golden State Route Streamliner!

A 39¼-hour, extra fare streamliner to run between Los Angeles and Chicago three times a week is now planned. We hope to have this train for you early in 1947.

### COMING!

### The Shasta Daylight!

Starting early next year, two beautiful new diesel-powered streamliners, the *Shasta Daylights*, will make a spectacular daylight run between San Francisco and Portland, daily.



What it all adds up to is this—Southern Pacific and its connecting lines are stepping out in a sincere effort to give the finest train service ever offered throughout the West and to the East. Next time, try the train.

# S·P

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Southern Pacific

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# Brigham Young University

Provo, Utah

TWICE AS MANY BLADES . . .  
Twice As Good to Give You

SMOOTHER SHAVES AT  
LOWER COST!



(Concluded from page 444)

go on home to play," she stormed at them.

They turned slowly and walked away calling names back to her. She ignored them.

Dickie was still crying. She dried his eyes with her apron. "Are you hurt?" she asked.

"No, I scared," he quavered.

"Here's a stick horse for you. Go play with Joe and Ann." Dickie smiled and took the stick she offered him.

MARION flew around to have dinner ready. By the time Cliff came home, it was all prepared. The family were all hungry.

"It surely looks good and smells good," Cliff complimented her.

"I didn't get time to make salad or dessert. You'll have to open a jar of fruit." She began to feed Bobby.

Cliff took the spoon from her hand and said, "I'll bet you haven't eaten a warm meal in days. You eat and I'll feed 'small fry'!"

Marion protested, but Cliff pushed her into a chair at the table. "It does taste better warm," Marion laughed.

After dinner there were dishes to wash and dry, the children to bathe, and put to bed, and things to pick up. Cliff was helpful. It was past eight o'clock when she had finished. She let down the ironing board.

"You aren't going to start to iron at this time of the day!" Cliff protested.

"I must. We're all out of clothes."

"If we could only get some help,"

Cliff said. But the subject was dismissed. Help was impossible to get.

At ten o'clock Cliff wanted her to quit. "There are only a few more pieces to do. I don't know when I'll get at it again."

Cliff retired. There was more ironing than she had estimated, and it took longer than she thought. She stayed with it until she was finished. "That's caught up for awhile." The thought was comforting. She put the clothes away, brushed her hair, and prepared to go to bed. It was eleven o'clock when she turned out the light.

She had just got into bed when Bobby began to fuss. Marion lay quietly a few minutes hoping he would go to sleep. He continued to cry, so she warmed a bottle of milk to offer him.

"You'd better sleep through till morning," she told him remembering the nightly interruptions. The baby took the bottle and went to sleep. Cliff, Joe, and Ann slept soundly in spite of Bobby's fussing.

Marion grew drowsier and was nearly asleep, but had an uncomfortable feeling that she had forgotten something important. She was too sleepy to think it through, yet it disturbed her and kept her from settling down. She struggled with the annoyance of it, then at last she knew.

"My prayers!" The realization roused her a little. "But tonight I'm just too tired to pray." But sleep would not come. She climbed from the bed once again and, after her prayers, the pillow seemed softer and the quilts warmer. And then the healing sleep came.

## THE PRAYER

## MUTUAL MESSAGES



Five women who represented the various auxiliary organizations from Ogden Second Ward as candidates for queen of the M. I. A. Harvest Carnival. The carnival was a great success from the standpoint of both attendance and as a social. Approximately four hundred and fifty people were present which is about forty percent of the ward population.—Reported by Dowain R. Wright, superintendent.

### A GLEANER'S PRAYER

By Ora Pate Stewart

THOU who hast brought my feet to bounteous fields  
And placed me in the furrows where the yields  
Are ripened wisps, my gleaner's sheaf to find . . .  
Stay by me now and teach me how to bind.





## —for protective OIL-PLATING

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You pay little more for Conoco N<sup>th</sup> oil . . . you get the whole big change to an OIL-PLATED engine — at Your Mileage Merchant's Conoco station. Continental Oil Company

CONOCO  
**N<sup>th</sup>**  
MOTOR OIL





ABOVE: THE GOLD AND GREEN BALL OF THE MIAMI AND GLOBE WARDS OF THE ST. JOSEPH STAKE, WAS HELD AT THE MIAMI, ARIZONA, WARD AMUSEMENT HALL ON FEBRUARY 2.  
BELOW: GROUP OF DANCERS AT GOLD AND GREEN BALL.



MEMBERS OF CAST OF M.I.A. PLAY PRESENTED BY NORTH SHORE WARD, CHICAGO STAKE



BANNOCK STAKE M.I.A. CAST OF "A STRANGER PASSES"

GROUP OF EXPLORERS AND JUNIOR GIRLS VIEW THEIR FINISHED COOKIES FOR U.S.O., OGDEN, UTAH, 24TH WARD M.I.A.



## Spiritualizing Our Social Activities

(Concluded from page 432)

his name in the dance; let them sing praises unto him with the timbrel and harp.

M.I.A. accepts of its opportunity to spiritualize our social activities, through the words of E. C. Foster:

And now life calls us to a quest,  
To love, to laugh, to work, to play,  
To serve, to sacrifice, to pray;  
He calls—and he shall have our best.

Let all worthy things be done in the name of our Lord, I pray. Amen.

## Resume of M.I.A. June Conference

(Concluded from page 424)

of J. Spencer Cornwall. Speakers included Irvin Nydegger and Irene Halles, ex-serviceman and woman, Elder Harold B. Lee of the Council of the Twelve, and President George Albert Smith.

At the regular Sunday evening radio broadcast the girls' chorus also sang,

and General Superintendent George Q. Morris spoke.

Monday's sessions were a Y.W. M.I.A. camp institute and a summer recreation institute. Also on Monday's program were a Mormon Pioneer Trek; a songfest; a Fathers' and Sons' outing; a Mothers' and Daughters' day; a family picnic; departmental activities; a story hour; a dance program; and summer dramatics.

One of the features of the June M.I.A. conference was a welcome home extended to all servicemen and women by the L.D.S. Servicemen's Committee and the Young Men's and Young Women's Mutual Improvement Associations.

All of which combined to make the four days of the forty-seventh M.I.A. June conference the best ever.

—A. L. Z., Jr.

THE IMPROVEMENT ERA



## The M.I.A. Theme

(Concluded from page 428)

this knowledge he walks humbly before his God and deals honestly with all men.

Several generations of worthy men and women both young and old have won fulfillment of the Lord's promise; they know that this work is true. In their hearts is always a deep anxiety that all other persons should have the same knowledge with its resultant blessings. They plead with all others earnestly to seek it.

Year by year this cloud of witnesses is growing in all lands and climes. Joy, spiritual security, and confidence in the presence of God is their reward. May I in gratitude and humility add my personal witness to the swelling host who testify—through the power of the Holy Ghost—that Jesus Christ the Creator and Redeemer of the world has, in our own time and country, through the Prophet Joseph Smith, again set up his kingdom and that in it is eternal life. In the name of Christ our Lord. Amen.

## NATURE QUIZ

(See page 452)

### ANSWERS

1. No, the morning glory has a twining stem which turns around the pole and in this way supports itself. The sweet pea, like the grapevine has tendrils which reach out and hold on to the pole.

2. True. The potato and tomato belong to the Solanaceae family, which contains about eighteen hundred species, many of which are narcotic herbs, shrubs, and trees.

3. The orchid family. The vanilla plant is a climbing orchid which is a native of tropical America.

4. True. The lily family includes not only the lily, but the hyacinth, tulip, onion, and garlic.

5. No. So far as it is known, the earthworm has no sense organs other than those of touch, but there are cells in its skin which respond to light, heat, vibrations, and chemicals.

6. Yes, long before man invented the plough, the land was regularly ploughed and still continues to be ploughed by the earthworms. They are great promoters of vegetation.

7. The lobster having a jointed body is related to the scorpions, spiders, and centipedes.

8. When moulting, the lobster in its endeavor to free itself of the old shell, leaves one of its limbs behind. Similarly, in a fight between rivals a limb or two may be lost. The next time it casts its shell a new limb begins to grow and after three or four moults it attains full size.

9. True. A bee has five eyes, one on each side of the head and three on top.

10. No, the queen bee does not rule the hive or bee community in any way. Her purpose is to lay the eggs.

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CHEVRON GAS STATIONS AND STANDARD STATIONS, INC.

## "But on This, The Lord's Day!"

*It is suggested that the content of this item be used by the quorum activity and Church service committee for discussion in the July leadership meeting.*

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing. (D. & C. 59:9-13.)

ALL that the Lord does is in the interest of his children. He has counseled us in all things according to his infinite wisdom, and unbounded love! It is extremely unfortunate that all men have not learned to trust in his judgment fully.

Men need the encouragement and admonitions to righteousness that they obtain in our places of worship. Men need the wholesome associations of others seeking to serve the Lord, and the strength that others can lend. Men need to partake of the sacrament "in remembrance" of that which the Lord has done for them, thereby pledging anew their willingness to abide in the law of the gospel.

Members of the Church are aware that the Lord has commanded that we should "remember the Sabbath day to keep it holy," but it appears that not all are agreed as to what constitutes "keeping the Sabbath day holy." There are some among us who justify themselves in doing whatever the world does, then come what may, "they will always have lots of company" wherever their ultimate destination. They are willing to take their chances with the many. There are those who will take the time to appear at some appointed meeting for worship, but with this behind them, they suppose the rest of the day is at their disposal to spend as they choose. We have also the few who are always "Johnny on the spot," who would never think of missing a meeting of any kind, and impress all within a mile of their piety, but in reality their religion is just a cloak covering their inner selves. These would bypass a brother who, "having fallen among thieves" was robbed and beaten, and left by the wayside to die; they would scrupulously avoid the ox stuck in the mire; they are the "more holy than thou" type, and suppose them-

# Melchizedek

selves to be the devout and only strict conformists. These are the scribes, pharisees, hypocrites, referred to by the Savior. There are those, too, who feel that their circumstances, financially and otherwise, are such that they can't afford to take the day off. The counsel of the Lord does not seem to apply in their particular cases. They suppose they need that extra pittance or time, and are not willing to trust sufficiently in the promises of the Lord. Then, there are those who may always be depended upon to be at the appointed place of worship at the appointed time, ready, and unselfishly willing to do all within their power to further the work, and whose lives generally conform to the pattern established for the Saints. These could perhaps be likened to "the salt of the earth"—these are the Saints.

All appreciate, of course, that there are many interpretations, and possibly almost as many degrees of conformity as there are persons. The world generally, in pursuing a course not compatible with the spirit of the Lord's day. Some are disposed to do as they please regardless. To many it is merely free-time, a day for fishing, hunting, the ball park, the theater, or in short, a day purely of pleasure seeking. To some others who consider themselves victims of circumstances, it is a day for "catching up" on the odd jobs that accumulate about the house or in the yard. It is astonishing the number of lawns that must be mowed and cared for on the Sabbath day, the gardens that need weeding, the garages that need paint, the automobiles that must be polished, and a million other things that couldn't seem to be crowded into a busy work week, so along comes Sunday, and these things, they suppose, must be looked after, and, besides they say, "this is the only free time we have."

It is true that we are living in an extremely complex world, and many things occur over which we have little or no personal control. Some fine men are required by their employers, in certain types of industry, to work on the Sabbath day. Changing social conditions create new problems in our affairs, and these problems require solution, and in some instances may well tax our full powers of imagination and judgment. We should bear in mind, however, that each day and generation has its specific problems—such has always been and always will continue to be the case.

We bring to the attention of all, that

despite the changing conditions in an ever-changing world, that the basic rules established by the Lord governing man's relationship to man, and to God, have never changed. In fact, he has said: "I am the Lord; I change not." He is eternal; he is all wise; he, seeing the end from the beginning, is not under the necessity of making changes in his counsel and instruction. The gospel he has revealed for us to live by is known as "the new and everlasting covenant." The Lord raised up the Prophet Joseph Smith, to restore his eternal word, and to bring the world back to these basic unchangeable concepts from which it had strayed.

Some have perhaps not thought of it this way, but just so far as our individual lives do not conform to the word of God, just so much is our contribution to another "falling away," or apostasy from the truth.

Continuing his revealed word:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)

Many of the evils of our day are traceable to the fact that men are not "remembering the Lord's hallowed day"; they are attempting to live by "bread alone." The Lord cannot bless them with his inspiration and the promptings of his spirit, because their hearts are not in a condition so that he can reach them, and without his spirit to guide, the spirit of darkness and of opposition to light and truth takes over.

One may never learn the price he is paying for any violation of the word of God. He cannot measure the loss he is sustaining. Fathers and mothers in the Church who teach their children by example and precept, proper respect and reverence, for the Lord's day, are on a much safer footing, for

Train up a child in the way he should go: and when he is old, he will not depart from it. (Prov. 22:6.)

We presume that just what the Lord meant when he said "on this day thou shalt do none other thing" that as individuals each will have to decide, but in making our decisions we should each desire to come to the interpretation that the Lord intended, "for no scripture



# Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, SPENCER W. KIMBALL, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

is of private interpretation." One thing is certain, it is wrong to do anything on the Sabbath day which does not draw us closer to the Lord. The performance of any act that is contrary to the spirit of worship is not in harmony with the purposes for which he hallowed this day.

We know that some are required to work for their employers on the Sabbath. Men are responsible for their acts only insofar as they are agents unto themselves, but where their agency expires their responsibility ends. There is a difference in working on Sunday because one may choose to for the extra monetary return, and because he is required to. But in doing the things we are required to do on the Sabbath, still let us keep the spirit of reverence and worship in our hearts. But since utilizing the day in any way other than intended by the Lord deprives us from partaking of the spiritual feasts otherwise in store for us, perhaps in some instances it would be wise to seek connections that would not deprive us of our hour of worship. Perhaps one should make his own circumstances rather than be a victim of circumstance. At any rate, if through circumstances one is found doing that which is contrary to the letter and spirit of the Sabbath, let each strive to conform to the spirit of it so far as it is within his power.

Wilful minor violations of the law invariably lead to wilful greater violations of the law until there is little pretense of law observance, and our opportunities are lost.

The following is the promise of the Lord to those who will observe his law:

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—Verily I say, that inasmuch as ye do this, the fulness of the earth is yours. . . . Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart: . . . it pleaseth God that he hath given all these things unto man; . . . And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is ac-

cording to the law and the prophets; . . . But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D. & C. 59:15-23.)

The law of the Lord as pertaining to his holy day is as binding upon us, as are other requirements of the gospel, and the promise of the Lord for observance of this law is the same as the observance of other laws. Eternal life is predicated upon full compliance to all that is required. In accounting for his actions and his use of the Lord's day let each make certain that he can answer a good conscience toward God, doing only that which he knows will have his smiles and approbation. It is important also to remember that the

priesthood of God should point the way. If lasting peace and righteousness are ever to spread over the earth, it will be only when the influence of those possessing the Holy Priesthood is so manifest that men will be drawn by its true force to the Lord's way, and surely any effort short of this by those bearing the priesthood is not fully acceptable to the Lord. Part of magnifying one's priesthood, is the observance of the Lord's day.

## Quorum Reports for Second Quarter Due July 15th

SINCE reports for the second quarter ending June 30, 1946, should be in the office of the general priesthood committee, 47 East South Temple Street, Salt Lake City, Utah, by July 15, it is suggested that the stake Melchizedek Priesthood committees, presidents of Melchizedek Priesthood quorums, and secretaries of quorums immediately check to see if their respective responsibilities in connection with the preparation of these reports have been fully met. Your usually fine cooperation regarding this will be appreciated.

## NO-LIQUOR-TOBACCO COLUMN

(Conducted by Dr. Joseph F. Merrill)

### Are Women Wise?

THIS question relative to women is suggested by the fact that many women in recent times have acquired vices that in older days were almost entirely limited to men. But an alarming thing is the fact that these vices are rapidly growing among the gentler sex—more and more women are taking to them. We have reference to smoking and drinking.

Before the first World War smoking among the women of America and Britain was rarely seen and was practically unknown among those who were worthy of respect. How different the situation now! Why the change? Let each guilty woman answer for herself. Yes, perhaps women have as much right as do men to smoke and drink; but does this justify them in their indulgence? Certainly not! The Lord has given free agency to every person, but this fact does not justify any one in doing wrong. Then is it wrong for a woman to smoke? Yes, it is (it is also wrong for a man to smoke), and among the reasons we name the following, derived from the teachings of science:

1. Tobacco harms women physically more than it does men.
2. Tobacco does more damage to the race through mothers than through fa-

thers. These two facts should be kept in mind by every girl and woman in America.

Now these facts are not the fault of the men, neither have they anything to do with "equal rights" or "equal suffrage" or any other moot question. If it had never been intended that women should be mothers, perhaps then tobacco would damage them no more than men; but women are made differently because they have a different function to perform in life. Repeated tests have shown that women respond more actively to smoking than do men. Just cause for alarm is the rapidly growing number of girls who form the tobacco habit before they have come to physical maturity. Smoking on the part of girls during their teen years is nothing less than a tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular system of the female body.

These two facts are indisputable. (1) Nicotine is one of the few substances that passes through the placenta to the fetus; (2) nicotine passes to the infant in its mother's milk. In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when it is nicotineized both before and after birth—Alonzo L. Baker in *Good Health*.

Former United States Surgeon General Hugh S. Cummings once wrote:

When women generally contract the  
(Concluded on page 467)

# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## WARD YOUTH LEADERSHIP OUTLINE OF STUDY

AUGUST 1946

NOTE: This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.

Boys and girls like to feel grown up.

They are seeking recognition for themselves. They wish to be treated as real persons. Anyone who will help them gain this feeling of self-respect and self-confidence will have their friendship and devotion. Such has been the theme of our discussions in this column during the past few months. We have suggested that we can help youth win self-esteem: (1) by knowing and calling each one under our care by name, (2) by giving them a man-sized job to do—a chance to achieve, and (3) by letting them bear responsibility and plan and carry out their own program under our not too obvious guidance and leadership.

There is still another way to build up the self-respect of a girl or a boy and that is *through the judicious use of praise*. Young folks are not unlike grownups. Like us, they resent criticism, nagging, and lack of appreciation from others. They also love to hear their work praised and their efforts complimented.

People gain faith in themselves through the faith that others place in them. People appreciate their own worth when it is appreciated by others. Young people will tend to do the kind of work we expect them to do. They will tend to be the kind of persons we expect them to be. Let us be generous with our sincere praise and appreciation for their efforts and character.

A soldier came home recently and took the first opportunity to see the man who had been his bishop for three years before he went into the service. The veteran said to this man:

I want to thank you for all you did for me before I left for the service. Without your help I doubt that I would have had the faith and strength to see the war through and to come back with a firmer grip on life than I had when I went away.

The bishop accepted modestly the

Five boys in the Bonneville Ward of Provo Stake had perfect attendance records at Sunday School, priesthood meeting, and sacrament meeting during 1945, according to George Steele, deacons' adviser.

Left to right, front row: Donald Rowberry and Eugene Peay. Second row: Lyle Roberts, Neil Rigby, and Cecil Robertson.



boy's appreciation. And the boy continued:

You don't know the whole story, Bishop. You see, you believed in me and I knew it. Dad never did. He criticized everything I did and the way I did it. He crushed every spark of creativeness and individuality in me, but you always seemed to like the things I did and the way I did them. You had faith in me and I knew it. I thought of you often and felt that I couldn't let you down.

The bishop was surprised. He had not been aware of praising and appreciating this boy in particular. It was his way with all boys, and it was natural and sincere with him.

Jesus knew how to help people find faith in themselves. He used praise, kindness, confidence, and love in his dealings with others often more than they deserved. And they responded to

his generosity. They tried, in numerous instances, to measure up to his estimate of them. Think of Peter!

A word of caution is needed in the use of praise. It can be overdone and thus become too common, cheap, and insincere. Praise should be earned, so we must give boys and girls things to do and responsibilities to carry out. And we should teach others and ourselves to do things for the joy of doing them, not just to be praised. But even so, just as we all like commendation, let us give it to boys and girls.

### Questions for Discussion:

1. How do you react to:
  - a. Criticism?
  - b. Distrust?
  - c. Sincere praise?
2. When is praise judiciously given?
3. Illustrate Jesus' ability to help men build faith in themselves.

## Youth Speaks



WALTER  
V.  
LOWE

Excerpts from a talk by Walter V. Lowe in the Santa Ana Ward, Long Beach Stake

It was a Sunday evening just like this exactly eleven years ago tonight that an automobile was speeding down a California highway. Behind the wheel of this car was a man who apparently had spent the afternoon drinking liquor.

This man undoubtedly had reasons for drinking, which he figured justified him in the habit. "Well, what the heck," he thought, "it's my life. I will live life as I please. After all it's my business if I want to drink. I am not hurting anyone but myself. I may ruin my life but I am not hurting anyone else."

On that same Sunday evening eleven years ago, there was another automobile driving along a California highway. The driver of this car was a young





# Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

mother. Other occupants were her three small children, a niece, and a close friend. This happy little group had spent the afternoon in pleasant recreation. They were now returning to their homes and were singing happily. When out of the dark night the headlights of the car first mentioned came glaring down upon them. There was the deafening roar of a crash. And then the deadly silence that always follows an accident.

When morning came, two of the children were no longer living. The young mother was seriously injured, and it was feared for a time that she might not walk again. The niece and the friend were both hospitalized for weeks. The only one who escaped without injury was the third child.

Think back now to what the driver of the first car had said. "It is my business if I want to drink. It is my life and I'll live it as I please." But two young children were deprived of their lives. "I'm not hurting anyone but myself." I wonder if he could realize the hurt, the pain, and the suffering that he caused that mother and the father, or the loneliness and lost feeling he brought to the brother of the two children he murdered by living his life as he pleased. "If I want to ruin my life, that is my business. I'm not hurting anyone but myself." Well, he ruined his life all right. A ten-year manslaughter sentence is a long time. And I wonder if he stopped to think of the grief and sorrow he brought to his own wife and children.

Today that man is free as far as the law is concerned, but I wonder if he is free. Has he ever been able to escape his own conscience? I will wager he thinks twice before taking a drink now. He learned his lesson the hard way. It is too bad that he could not have been reared in a Latter-day Saint home and taught the high standards and ideals that you and I have been taught. Then this terrible thing might never have happened.

While I was in the army I saw a lot of drinking, young kids just like myself. They would go out and get so drunk that they would have to be carried home. When the boys would come in at 2:00 a.m. and turn on all the lights and whoop and scream and wake everyone up, most of the fellows would join in this so-called fun. And when the drunks would get sick, they would

## WARD TEACHERS

*The teacher's duty is to watch over the church always, and be with and strengthen them;*

*And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;*

*And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)*

## Ward Teachers' Message for August 1946

### "DO NOT BE DECEIVED"

"I don't go to church, but I consider myself just as good as many of those who do. The leaders of the Church expect too much. The Lord will not be so exacting. He will overlook many faults if our heart is right." The foregoing statement was made at the conclusion of a discussion and summed up in brief the opinion of a group.

Such expressions are indicative of a trend in modern thinking. Careful analysis of the above statement discloses that confession of neglect of duty is admitted, but is justified on the assumption that the laws of God will be modified. It is difficult to understand how such a presumptuous opinion could be formed. Ancient and modern scripture give no such implication of leniency while on the other hand man has received very specific instruction relative to the part he must play in gaining salvation in the kingdom of God. Not only are man's duties emphasized, but he is warned of the punishments to be inflicted upon the disobedient.

Man is also cautioned in Holy Writ, that Satan will strive to deceive him in numerous ways. The prophet Nephi beheld in vision the present day. He observed the influence of evil that would prevail and concerning these conditions he said, "And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; . . . and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. . . . And others will he pacify, and lure them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (11 Nephi 28:8, 21.)

This should be not only a warning but a definite guide to him who may be confused in his thinking. It should be clear that no man will be permitted to write his own passport to heaven. Utter disappointment will be the reward of him who attempts it. The Lord has never modified any of his laws. Even the decalogue remains in force. One of the Old Testament prophets says, "Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.)

It is usually the indolent who would make God's laws less stringent. He deceives himself who expects full pardon for neglect of duty. "The desire of the slothful killeth him; for his hands refuse to labour." (Prov. 21:25.) Service is one of the fundamental principles of the gospel and can be best rendered through contact with others. The Church with its numerous activities offers a most desirable field of opportunity to serve, not only the Lord, but our fellow men. "For inasmuch as ye do it unto the least of these, ye do it unto me." (D. & C. 42:38.) In conclusion these words should be kept uppermost in our thoughts, "If thou lovest me thou shalt serve me and keep all my commandments." (D. & C. 42:29.)

take care of them and treat them like babies, and think it was a big joke to see their buddies in such a condition. But not I. I couldn't stand the sight of

it. Instead of thinking they were funny I was disgusted. Disgusted to think that any human being could make such a fool

(Concluded on page 476)



# Genealogy

## Research Conditions in Scotland

FOR several years past, Miss Catherine Horner has given most faithful service in tracing the pedigrees of Church members in the parish registers and other records in Edinburgh, Scotland. Her work has proved so satisfactory that a great number of orders have been sent to her far beyond her ability to cope with on a current basis. We believe our many patrons who have placed orders for research in Scotland and also those who contemplate doing so will find this report of the problems and expenses in connection with research there highly informative.

THE GENEALOGICAL SOCIETY

March 13, 1946

Dear Brethren:

I notice there are several inquiries about peoples' work. Their work has not been lost or forgotten, but I haven't got to it yet. For years you have been sending me more work than I could get through, partly because of ill health and partly just more than I could keep up with. Once or twice I have suggested that you stop sending work to me, but it has still come along and I have done the best I could. Of course I have been unfortunate both with my health and with abnormal conditions here, and more than once I have been tempted to throw the whole thing up, for sometimes it has seemed that I have been fighting alone against the powers of evil and was definitely no match for them. Only the fact that I know this is the work of the Lord has kept me going. I know you understand all this, but some of your patrons do not. I don't blame them because they have no idea of conditions here, but sometimes I think it would be a good idea to tell them a few things. I realize that many of your patrons are satisfied, but I am talking now of those who are not.

The people here, I mean the heads of the various departments in the register house, know that I have done all that was possible, and that is why they were so anxious for me to take charge of the Scottish Ancestry Committee; but then they are on the spot and know conditions.

It may be well to state what fees are charged. To see the census returns, 1841, 1851, 1861, and 1871, one must pay one pound, or five dollars, and this only enables one to look at the census for one day between 10 a.m. and 4 p.m. The charge is a pound if one only wants to see one entry or if one spends the whole six hours. Now if one sees the census of Glasgow or Edinburgh, it takes at least a week to go

through the whole city, and one must pay one pound every day. This makes it expensive work, but when one realizes that people came to these cities from all parts of Scotland, and the census returns from 1851 onwards give the birthplace of the people, one can see how useful it is to see the census instead of working blindly searching parish by parish.

To search marriages, births, or deaths after 1855, one must pay one pound every two days, and to search for these in the old parish registers one pays one pound for every ten consecutive days. Ten days may seem a long time, but some of the registers are in a terrible condition, faded, worn away in parts, etc., and it takes ages to decipher them. Usually the large towns and cities have good registers, but they are so large and the entries so numerous that your time is taken up in going through them. In addition to this, there are several other factors to consider. Registration was not enforced before 1855, so the people may not have had their children christened, in which case it will not be recorded in the old parochial registers, or the minister or session clerk may have neglected to record the christening, or the people may have belonged to some dissenting church where permanent records were not kept.

For some unknown reason, there were very few burials recorded in Scotland before 1855. As far as the marriages are concerned the same applies to them as to the births. If the people were married irregularly, that is, by a minister of another church or by

open declaration before witnesses, then there would be no record of it in the register unless the minister called them to account, and they repented and paid a fine. If the people were of the working classes and did not own land or money, then there is no record of them if it is not in the parish registers.

There is another thing that sometimes makes work in Scotland difficult—the people seemed to please themselves about changing their names. Jean and Jane, Janet and Jessie, Agnes, Ann and Anna, Peter and Patrick, Daniel and Donald are nearly always synonymous. Sometimes Isabel and Elizabeth, Alice and Elizabeth, Janet and Jean are the same, and I have even found Margaret and Janet used for the same girl. Florence and Finuel, too, are the same. All these things one must look for; and then surnames are sometimes changed without any record of the fact, and if one has no inkling of the change, ancestry can easily be lost. . . .

All this deals with the situation at this end, but there is another side too. Quite often the information sent by the patrons is at fault either in ages, birthplaces, or relationships. It is not always the patrons' fault because in many cases they have recorded what they have been told. In some of these cases, I have stumbled almost immediately on the correct information and the patron has, of course, been pleased; in other cases I have spent a lot of time and money before getting the correct information, and in other cases I have not been able to accomplish anything.

I know how your patrons feel; they pay out their money and they want results and they don't want to wait, but if they could realize that there are hundreds of others all wanting their work done, and there are only a handful of people to do the work over here they might be more patient. After all, they all feel the same, and they can't all have it at the same time. All work sent to me is safe and will be done eventually—everything in its turn. During the war years it was impossible to get any help, for the government demanded men and women for war work. Now, I will find someone suitable to help as soon as I can.

If suitable lodgings could be found up here (an almost impossible task at present) and the climate were not so bad, I might be able to get someone up from England, but as things are we really need someone who lives here and is likely to be a permanent help.

Brother Gittins is quite miserable in his lodge, and my lodgings have long since ceased to be suitable, but we have to wait and work for something better.

I know you understand these things, and it might be well to let your patrons know.

Sincerely your sister,

(s) Catherine L. M. Horner

THE IMPROVEMENT ERA

## O PIONEER

By Einar C. Erickson

NO finely chiseled stone marks their resting place,

No flowering plants or greening square,  
No shade to cool the stifling air,  
No shelter the mounded place.

No winding path where long-remembering  
steps have gone;  
Only shifting sands were trodden upon.

Here only comes the wind in suffering mood  
And storms of dust and sparse infrequent  
rain.

Out there on the faraway strand  
Of loneliness and unbroken solitude—  
A lost hope, a memory, in this world of  
pain!

So if by chance I bend the parched desert  
sage

And bow my head in silent prayer  
In remembrance of the faithful ones resting  
there  
Who gave their all, to add to history's  
page.

Of those who braved the hardships and  
perils of the frontier,  
And failed to reach the hopeful, promised  
place.

Could my sentient thoughts as they pass  
Pay tribute to your strength and courage,  
O PIONEER!



# A MILE IN HER Moccasins

By Sam LaVallee

MARTHA stirred, awakening to the sound of cows lowing in the meadow, the stomp of a horse in his stall. From the front of the house came the cheerful clatter of the mower as Nachee, always an early riser, cut the lawn.

"The Great Spirit says the path of the lazy leads to disgrace," he had told her many years ago, his dark-skinned face sober beneath shiny black hair.

Martha smiled, remembering. She lay there, savoring the good morning sounds of the ranch, her black head of hair, cradled in the curve of her arm, belying her forty-five years.

For a moment she forgot. It seemed like old times.

But then, as a reminder, crashing like a bomb on a drowsing countryside, came Doreen's shrill voice raised against her father in the kitchen; and the sound of Jed's quiet, patient reply.

Martha leaned up on one elbow straining to hear, her throat going dry. She could not catch their words but she could almost see Doreen's face, resentment at life lining her young

brow. Those lines had been etched lightly when she returned from Dave's last camp before he shipped out, and had deepened on the day the telegram from the war department advised her of her husband's death.

It had taken all Martha's sympathy and gentleness in those first trying days. For, to Doreen, it was as though no other girl in the world had tasted the bitter cup of her sorrow.

"How can there be a God?" she had cried bitterly, her sacrilege piercing like a thorn right to Martha's heart. "How can there be—when he lets this happen to me?"

She'd rush into her room, slamming her door, and Martha could hear her sobbing over the things in her shining hope chest.

She was growing progressively worse, more bitter and complaining, making her mother and father miserable. And even Claire, Martha's other daughter, was worried about Doreen.

But Martha couldn't say much. It wasn't her nature. To her, silence was the cornerstone of character. Nachee had taught her so back in her care-free childhood, right here on her father's ranch, flung wide over many acres in the shadow of the white-capped mountains.

Nachee was only twenty then, lithe in the manner of his race, but his mind was old with the wisdom of his people. He had come as a handy man on her father's ranch and had remained to be its mainstay.

She was six then. Frightened and shy at first, she'd learned to love the fine gentle spirit beneath his red skin. She would watch Nachee's understanding way with the animals, his gentle fingers coaxing plants and flowers to beauty. And always a great mantle of silence enveloped him, lifting only when he felt speech necessary.

To Martha, when she'd chatter unthinkingly, he would say, "Great Spirit says we must guard our tongue in youth, and in age we may mature a thought that will be of service to our people."

He had given Martha many words of wisdom to sustain her through trying times, and yet—though she knew full well how Doreen was suffering—she seemed to have no wisdom with which to solace her daughter now.

Reluctantly, she climbed from be-

neath the covers, her mind recoiling from thoughts of the unpleasant day ahead.

As her tall figure descended into the spacious chintz-draped hall, she was aware of the ominous quiet in the dining room. With misgivings she moved across the bright Navajo rugs.

DOREEN sat with a petulant expression across the table from Jed. She was pretty, Martha thought, with her long honey-colored bob and Wedgewood blue eyes, but those bitter lines around her mouth were spoiling her looks.

Martha's eyes slid to Jed's patient face, a rugged masculine edition of Doreen's, and her heart went out to him. At times like this Martha could understand why Jed was more fond of Claire, who possessed not a feature like his, than he was of Doreen, for Claire was always gracious and thoughtful.

Martha sat down as Ellen, the cook, swished through the swinging door with a steaming plate of pancakes.

"Are you going to drive into town today for your club?" Martha asked Doreen.

"I am not!" she replied rebelliously.

"Why not, dear?"

"Why should I go and listen to all those girls gabbing about what they are going to do when Tom, Dick, and Harry get home?"

"I know, dear," Martha said, understandingly. "Still I think it might be good for you to get out—take your mind off yourself."

"It's easy for you to sit there, telling me what to do!" Doreen's blue eyes flashed like lake water in a bright sun. "What can you know of how I feel?"

Jed's eyes met Martha's across the table, and Martha saw his knuckles go white around his knife, his lips quiver with angry words. She shook her head, and the meal was finished in silence.

As Doreen rose from the table, she said, "I think I'll ride over and see Sis."

They heard her bedroom door slam, and Jed said, "It's too bad Claire's and Charles' place is so near. I don't like Doreen troubling Claire all the time—especially now in Claire's condition."

Martha looked at him, love welling inside her. He'd always been so considerate. She crumbled a piece of bread, deep in thought. Perhaps they'd gone too far in trying to spare Doreen any unpleasantness.

"I have an idea," she told Jed sud-

(Continued on page 472)





# On The Bookrack

## EXODUS OF MODERN ISRAEL

(N. B. Lundwall, Compiler. Published by the Compiler, P.O. Box 2033, Salt Lake City, Utah. 1946. 94 pages. \$1.00.)

THIS is a timely book. The hundredth anniversary of the settlement of the Salt Lake basin is upon us. Many of the questions concerning the famous and unparalleled trek from Nauvoo to Salt Lake City are here answered. First are printed ten articles by competent observers concerning the origin of the plan for the exodus. Then follows the carefully written, daily journal of Orson Pratt from March 1, 1846, to July 31, 1847. There are several interesting addenda dealing with events of the westward movements of the Latter-day Saints. Altogether, the book provides a clear picture of the exodus of modern Israel.—J. A. W.

## A DIALOGUE AT GOLGOTHA

(Oscar W. McConkie. Published by the Author. 1945. 414 pages. \$3.00.)

THE best summary of the contents of this book is found on a jacket page. "A discussion showing the oneness of the teachings of the ancient prophets and those of the Founder of Christianity, and observing the doings of the Jews from Abraham to the resurrection, including the rise and spread of Hellenism in Judea, the wars of the Maccabees, and the laws, institutions, customs, and philosophies of the people's rights, obligations, domestic relations, priesthood, government, judicial systems, and the Hebrew and Roman trials of Jesus of Nazareth and his crucifixion and resurrection." Judge McConkie has done his work well. Students of the gospel will find much to ponder in this volume.—J. A. W.

## AUTOBIOGRAPHY OF GEORGE W. BEAN

A Pioneer of 1847, and His Family Records (Compiled by Flora Diana Bean Horne. Published by the Author. 1945. 377 pages. \$3.00.)

THIS is another dependable picture, interesting and important, of pioneer days in Utah and surrounding territory, beginning really in Nauvoo days. It is especially rich in historical material. It tells the story of a prominent life, rich in achievement, which in its daily duties reveals the manner of living in early days. The many incidents recorded will make the book good reading for young and for old. It is a valuable contribution to Western intimate history. Mrs. Horne is to be congratulated on producing so worth while a record of her father's life. The accompanying genealogy is well arranged, and should be of interest to the family and others interested.—J. A. W.

## TOMORROW'S BUSINESS

(Beardsley Ruml. Farrar and Rinehart, Inc. 238 pages. \$2.50.)

THE argument of this worth-while book is that business, properly conducted, will lead the world to the freedom it so much desires. The theme is developed in two main sections: Business as Private Government and Fiscal Policy, and Private Business. There are challenging suggestions on almost every page. The author, who proposed the pay-as-you-go plan, has done here a good piece of work, which should be read widely for the sake of our future welfare.—J. A. W.

## AFTER THE BLOSSOMING

(Eva Willes Wangsgaard. The Wings Press, Mill Valley, California. 1946. 74 pages. \$1.50.)

READERS of the *Era* who have loved and watched for Mrs. Wangsgaard's poetry will be happy to learn that she has collected many of her poems into a second volume of verse. Mrs. Wangsgaard writes easily and beautifully, but, in addition, she writes with a message of hopefulness and of courage. It is a rare experience to touch so valiant a spirit as Mrs. Wangsgaard, and lovers of poetry will be doubly glad for this experience.—M. C. J.

## JOHNNY

(Compiled by Harriet J. Stradling. Bookcraft, Salt Lake City, Utah. 1946. 295 pages. \$2.00.)

WE've often wondered what happened to that generation of boys in the Church who were taught from the cradle to want to be missionaries, but who found a draft call waiting for them instead of a mission call. "Johnny" was such a lad. Did they make good soldiers? Did they forget their desires for missionary activity? Here is gathered together his correspondence to members of his family. In an early letter he tells an uncle that he's been interviewed for a mission call, but before the call comes, the Church has adopted the policy of not calling men of draft age. In the letters that follow, he gives an insight into his life: working in defense work until he is drafted; his experiences in basic training, and of meeting with small branches of the Church in the mission fields near his camp; his advanced training; his experiences overseas, until his mission is completed in Italy. This is a "private-eye" view of the army, written by a boy who had always wanted to be a missionary, and who made his army life his mission.—A. L. Z., Jr.

## THE LIFE OF JOSEPH VISUALIZED

(Edited by Dorothy Fay Foster; drawn by William E. Fay. Standard Publishing Co., Cincinnati. 1946. 47 pages. 35c.)

USING the text from Genesis 30 to 50, these collaborators have done an excellent job of making the story of Joseph vivid in word and picture. The colors are excellent, also, and not garish as so many books are. In this day when visual education is storming all of us, this approach by the Standard Publishing Company seems commendable. Already this same company has made available three little books on the life of Christ visualized. Others in preparation of this Bible visualized series include Acts of the Apostles and Esther.

For those who wish to purchase these books in quantity, a special price is made of \$3.50 a dozen.—M. C. J.



## LAST CHAPTER

(Ernie Pyle. Henry Holt & Company, New York. 1946. 150 pages. \$2.50.)

READERS of *Here's Your War* and *Brave Men* will be delighted to learn of this last book by Ernie Pyle, completing his cycle of war reporting. When Ernie Pyle left France, shortly after D Day, he thought that he could not endure any more war. But after a short rest, he was on his way to the Pacific to report on the "boys" out there. Probably better than any other reporter, Ernie learned the reactions of these boys to war and life and the world in general. Those who have followed Ernie in his columns and his books will be glad to have his last experiences recorded permanently in book form.—M. C. J.

## ARE YOU AN AMERICAN?

(Charles Scribner's Sons, 1114 Hearst Building, San Francisco, California. 1946.)

As a special incentive to becoming a better American, Scribner's has brought out this commemorative volume, including many of the writings that indicate what being an American really signifies. It includes among other things, significant excerpts from Edward Everett Hale's "A Man Without a Country," and Thomas Wolfe's *Of Time and the River*, as well as "The American Crisis" by Thomas Paine, "The Great Adventure" by Theodore Roosevelt, as well as the Constitution and the Declaration of Independence. Everyone reading this booklet will come away with a deeper understanding of what America means—and a keener sense of obligation in becoming a better American.

Those who desire a copy of this collection may procure one by merely writing to the publishers, and one will be sent.

—M. C. J.

## MARY THOMAS' BOOK OF KNITTING PATTERNS

(Macmillan Company, New York. 1945. \$2.50.)

EXCELLENTLY planned and illustrated, this book will be a boon to all knitters—old or young, experienced or inexperienced. The first chapters lay a basis for beginning knitters, and the clever little figures with which the entire book is illustrated will serve to interest amateurs who might tend to become discouraged. The author has done a good piece of work in explanation and in the patterns which she has had drawn to scale to reinforce the instructions.

The later chapters help the advanced knitter with more intricate patterns—enough to delight her busy fingers.—M. C. J.

## A NEGRO'S FAITH IN AMERICA

(Spencer Logan. Macmillan Company, New York. 1946. 88 pages. \$1.75.)

THIS book is a good basic book for those who would come to a sound understanding of the Negro situation in the United States. The author wrote the book when he was stationed in Okinawa in September 1945 and is dedicated to those who are trying to find the way to better racial understanding. Poignant in its simplicity and directness, this book is one that all citizens will do well to read and contemplate. The author's preface is at once a challenge and a warning. The conclusion of that preface reads: "And if America is unwilling or unable to make its own democratic way of life the forerunner of a new cultural influence in the life of all mankind, our youth, both black and white, will have died in vain."

—M. C. J.

THE IMPROVEMENT ERA



## THE CHURCH MOVES ON

(Continued from page 447)

dent of the Provo Eighth Ward Primary. She is the wife of Edwin R. Firmage, Provo merchant.

Mrs. Handley has been interested in children's theater projects and speech

Maeser, and Brimhall buildings to a quadrangle about seven hundred feet to the north. A street is to be cut through from University Avenue, and the campus entrance will be through a triumph arch and up several flights of stairs.

### New Ocean Current

DR. CARL F. EYRING, dean of the college of arts and sciences at Brigham Young University, and former president of the New England States Mission, has been credited by the navy as being a co-discoverer of a new ocean current off the coast of California.

The "ECR layer," so called by using the initials of the three discoverers, Dr. Eyring, Dr. R. J. Christensen, formerly of the San Mateo Junior College, California, and Dr. R. W. Raitt, formerly with the Geophysical Engineering Corporation, Pasadena, is three hundred miles wide and was found from one thousand to fifteen hundred feet below the surface of the Pacific Ocean. It contains suspended material which renders it denser than the water immediately above it and below it. The significance to man of such a new feature in oceanography is not yet clear.

### Bremen, Germany, Branch Reorganized

FOLLOWING the end of the war, in spite of untold hardships, a few faithful German brethren began the reorganization of their branch in Bremen, Germany. Some of the American soldiers who were there helped in the reorganization. The first district conference

(Continued on page 466)

A FEW OF THE SERVICE PEOPLE WHO DID MUCH TO ADD TO THE ACTIVITY OF THE SANTA BARBARA BRANCH, CALIFORNIA, MISSION. THE BRANCH DEEPLY APPRECIATES THEIR WHOLEHEARTED SUPPORT.



First row, left to right: Sgt. Clara Wright, Mrs. Paul Lloyd, Mrs. Borman Smith, Sgt. Leah Lloyd, Sgt. Thelma Morgan, Corp. Helen Musser.  
Second row: Mrs. H. Hansen, Corp. Ruth Pulsipher, Corp. Genevieve and Pfc. Maxine Gardner (sisters).  
Third row: Capt. Paul Lloyd, Corp. Donald Jacobson, Corp. H. Hansen, Sgt. Calvin Christensen.  
Fourth row: Col. Udall, Sgt. Borman Smith, Sgt. Alberto Nieto, Sgt. Val Dispain.  
Child standing in front is little Judy Lloyd, daughter of Captain and Mrs. Lloyd.

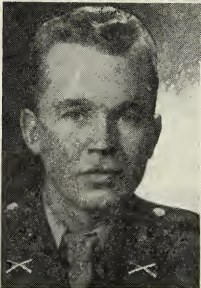
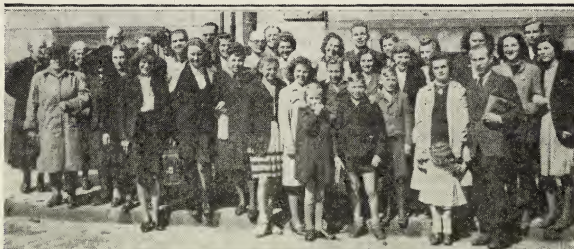
classes for several years. She has also been active in the Sunday School, Junior Seminary, Relief Society, and M.I.A. At the time of her appointment to the general board she was president of the Mount Ogden Stake Primary. She is the wife of W. Harold Handley, treasurer of Weber Junior College.

Release of Fern Chipman Eyring from the Primary general board has been announced. She has been a member of that board for a number of years and as such has attended many Primary conventions throughout the Church. She is the wife of Dr. Carl F. Eyring of the Brigham Young University faculty.

### B.Y.U. Building Program

HOWARD S. McDONALD, president of Brigham Young University, Provo, has announced an extensive ten-year building program which will begin immediately. Construction will begin this summer on a new science building. At the end of the ten-year period the campus is expected to be divided into three major areas. The west side of the hill for physical education pursuits; the center, or flat portion, of the hill, for the academic area; and the east side of the hill for student residence. Plans call for the construction of dormitories that will house six thousand students, or twice the present student enrollment. Some of these dormitories are already under construction.

A new entrance will switch the center of the campus from the present green triangle in the center of the library,



### SAINTS IN BREMEN, GERMANY

Top: The Mutual Improvement Association known here as G.F.V. provides practically the only social entertainment in Bremen.

Center: The group at April conference in Bremen—the most thrilling experience for many people since the beginning of the war.

At left: Reed C. Brown, of Kosharem (Sevier Stake), Utah, recently appointed first counselor of the branch by the district president.

# THE CHURCH MOVES ON

(Continued from page 465)

since the beginning of the war was held in Bremen, April 20, 21, 1946. Today the organization is complete with Sunday School, Sunday evening service, testimony meeting, the Relief Society, and the Mutual, which provides practically the only social entertainment in Bremen, now completely active.—*Reported by Lt. Reed C. Brown.*

## Hill Cumorah Trees

A COUNT of the trees now growing on the Hill Cumorah has been completed by Boy Scout Troop 61 of the Palmyra Branch of the Eastern States Mission and filed with the Presiding Bishopric. It indicates a total of 10,190, including Scotch pine, white pine, yellow (ponderosa) pine, Norway spruce, American arbutus, European larch, and black locust.

The survey was begun under the direction of John D. Giles, then director of the Bureau of Information at the Hill Cumorah, and finished under the direction of C. Orval Stott, present director. This survey does not include the trees in the forest at the south end of the Hill Cumorah, which is part of the original timber area which is believed to have covered most of the hill at one time, nor does it include more than one thousand red pine and several hundred black locust seedlings planted in 1943.

It is estimated that the Church has planted between thirty and fifty thousand trees on the Hill Cumorah since purchasing the property in 1929. The trees are thinned out as growth requires.

## Tabernacle Organist Wins Radio Poll

ALEXANDER SCHREINER, Salt Lake Tabernacle organist, has recently placed second in popularity among radio organists in a poll conducted by the magazine *Musical America*. The editors had quizzed five hundred music editors of United States and Canadian newspapers during the course of this survey.

## Old Folks' Day

SALT LAKE CITY marked its seventy-first annual Old Folks' Day June 19, as more than five thousand oldsters came to Liberty Park for a day of merriment. Luncheon was prepared and served by members of 109 Relief Societies in the Salt Lake area.

Speakers during the day included President George Albert Smith, Mayor Earl J. Glade, and Utah's Secretary of State E. E. Monson.

More than \$250 worth of prizes were given to members of the group. Oldest persons in attendance were Mrs. Anna C. Rasmussen, 102, and Joseph C. Manning, who says he is 101.

## Norwegians

PRESIDENT A. RICHARD PETERSON of the Norwegian Mission reported the arrival, on April 5, of two carloads

of welfare supplies, recently sent from America. The boxes of food and clothing were unloaded by the local brethren of the priesthood and taken to the mission headquarters for storing and distribution by the Relief Society.

## Wards Organized

JORDAN PARK WARD has been formed from part of the Cannon Ward, in Salt Lake City's Pioneer Stake, with E. Albert Rosenvall as bishop.

Burley Fourth Ward, Burley Stake, has been organized from part of the Burley Second Ward, with Harvey J. Steel as bishop. Mesa Seventh Ward, Maricopa Stake, has been created with Egbert J. Brown as bishop.

Lordsburg Ward, formerly the Lordsburg Branch, of the Mt. Graham Stake, has been organized with Albert Hill as bishop.

Princeton Ward, Park Stake, has been formed from portions of the Salt Lake City Thirty-first and the LeGrand wards, with George B. Glade as bishop.

East Twenty-seventh Ward, Emigration Stake, has been created from part of Salt Lake City Twenty-seventh Ward, with Zennith D. Harrison, formerly bishop of the Twenty-seventh Ward, as bishop. Bishop Leon E. Miller succeeds Bishop Harrison as head of the Twenty-seventh Ward.

Edison Ward of Pioneer Stake, Salt Lake City, has been created by a division of the Poplar Grove Ward to which was added a portion of the Thirty-second Ward, and the Brighton Ward, which was officially disorganized. Orson E. Buehler was sustained as bishop of the Edison Ward.

Browning Ward, Wells Stake, has been organized from part of the Whittier Ward, with E. Wilford Edman sustained as bishop.

The North Twenty-first Ward, Emigration Stake, has been created by a division of the Salt Lake City Twenty-first Ward. W. Mont Timmins was sustained as bishop of the new ward.

The West Eleventh Ward of the Salt Lake City Emigration Stake has been organized from a portion of the Eleventh Ward, with W. S. Winegar as bishop.

Idaho Falls Seventh Ward, North Idaho Falls Stake, has been created from a portion of the Idaho Falls Fourth Ward and the former Highland Park Branch. Bishop Lloyd P. Mickelsen presides over the new ward.

Montaire Ward, Sugar House Stake, has been formed from parts of the Wasatch Ward, with W. Vernal Denning as bishop. Beautiful Fifth Ward, South Davis Stake, has been organized from parts of the Bountiful First and Third wards, with Floyd W. Parkin as bishop.

## Branches Discontinued

Topaz Branch, Deseret Stake, has been discontinued. This was a war-created branch for personnel employed at the Japanese relocation center in southwestern Utah. Membership was transferred to the Abraham Branch.

Van Port Branch, Portland Stake, has been discontinued and the members transferred to the University Ward.

## Missionaries Released

### MARCH

Canadian: Reed L. Wasden, Scipio, Utah; Irene Muriel Briggs, Calgary, Alberta, Canada.

Central States: Charles William Mc-

Conkie, Vernal, Utah; Alberta Jayne Carrier, Los Angeles, California; Dennison C. Whaple, Phoenix, Arizona.

East Central States: Benjamin B. Alward, Salt Lake City; Audra M. Von Almen, Bedford, Wyoming; Emil Von Almen, Bedford, Wyoming.

Eastern States: Thora Whiting, Mapleton, Utah.

North Central: Seymour B. Naef, Salt Lake City; Thelda Pearl Critchfield, Oakley, Idaho; Ira Edward McMullin, Lees, Utah.

Northern States: William H. Munsee, Idaho Falls, Idaho; Max Jones Thorley, Cedar City, Utah.

Texas-Louisiana: Robert Grant Marshall, Randolph, Utah; Lester C. Miner, Fairview, Utah; Mary A. C. Beebe, Altonah, Utah; Austin F. Beebe, Altonah, Utah; Horace Welling, Farmington, Utah; Joseph Stonebraker, Tooele, Utah; Mary Langenbacker Simons, San Pedro, California; George Wilson Simons, San Pedro, California.

Western Canadian: Geraldine Betty Casier, Nephi, Utah; Ernest Harper Frank, Rosemary, Alberta, Canada; Eldon Arthur Garner, Raymond, Alberta, Canada; Clell Elden Hogenson, Stirling, Alberta, Canada; George Loxton, Magrath, Alberta, Canada; Alfred Frederick Zaugg, Stirling, Alberta, Canada; Garth Leo Wright, Raymond, Alberta, Canada; Donna Snow Wright, Raymond, Alberta, Canada; Elmer Lewis Spackman, Raymond, Alberta, Canada.

Western States: Reuel Willard Mickelsen, Idaho Falls, Idaho; Maria Lucinda M. Hymas, Burley, Idaho; George Albert Hymas, Burley, Idaho.

### APRIL

California: Anna Elizabeth Weigel, Salt Lake City; William Otis Bigelow, Magrath, Alberta, Canada; Caroline Dorothy H. Boehme, Bountiful, Utah; Frederick Arno Boehme, Woods Cross, Utah; Susannah Brown Mower, Farmington, Utah; George H. Mower, Farmington, Utah; Walter C. Mitchell, Parowan, Utah; Mary Selma O. Mitchell, Parowan, Utah; Myrtle Ivory Slack, Toquerville, Utah; Walter H. Slack, Toquerville, Utah.

### MAY

British: Hugh B. Brown, mission president, Salt Lake City; Margaret Alberta Brown, Salt Lake City; Zina Card Brown, Salt Lake City.

California: Elijah Allen, mission president, Mesa, Arizona; Lydia S. Allen, Mesa, Arizona; Christian W. Christensen, Pocatello, Idaho.

Central States: Fred H. Mason, Idaho Falls, Idaho.

East Central States: Agnes P. Cook Coles, Ogden, Utah; Henry B. Coles, Ogden, Utah; Lorenzo D. Young, Farmington, Utah; St. Georganna E. B. Young, Farmington, Utah.

Eastern States: Anson V. Call, Roseville, California; Mary Call, Roseville, California; Gordon C. Gailley, Idaho Falls, Idaho.

New England: Rayola S. Gordon, Draper, Utah; Sarah Lola Humphreys, Logan, Utah; Christie L. Olsen, Moroni, Utah.

Southern States: Ezra Bunker, Salt Lake City; Lydia B. C. Dowdle, Rigby, Idaho; Robert H. Dowdle, Rigby, Idaho; Oliver P. McCartney, Mesa, Arizona; Frank E. Roberts, Salt Lake City; Zella M. L. Roberts, Salt Lake City.

Spanish-American: Helen Marjorie Jensen, Hollywood, California; Rose Mae McClellan, Venice, California.

(Concluded on page 470)



## No-Liquor-Tobacco Column

(Concluded from page 459)

smoking habit (as they are now doing) the entire nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in America today. The habit harms a woman more than it does a man.

It was said that about one third of the boys of America, examined for induction into the United States Army, were rejected because of physical defects. To what extent were smoking mothers responsible for these defects? To what extent are delinquent parents responsible for their delinquent children and for the growing crime wave among the youth of the land? Exact figures are not at hand, but all knowing people tell us they are relatively very large.

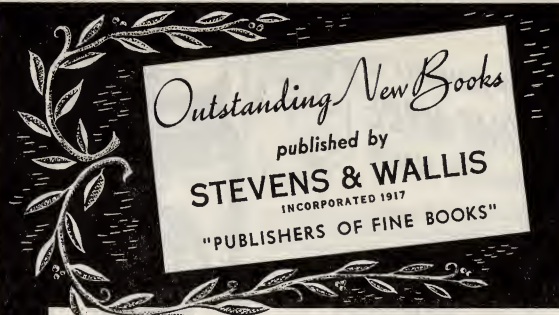
Public health has to do with the infant death rate, and girls who are taking the "tobacco road" to nervous instability, sallow complexions, lack of freshness, and sterility, should know that guinea pigs exposed to tobacco smoke often had young born dead, dwarfed, and below normal weight; that the tobacco-blowing mother is an additional threat to our infant death rate which is already too high.—T. J. Howells, M.D., Director Public Health, Salt Lake County.

That more and more women are drinking some kind of alcoholic beverage is another admitted fact. This tendency among our people should be bitterly opposed, especially by our women's organizations. To the eyes of many men a pitiable and revolting sight is a drunken, or a smoking woman.

### Sale By the Drink

THE movement in Utah known by this title has sailed under false colors, and many people have been misled in consequence. The question is not shall we have sale by the drink rather than continue the sale by the package, which is the current method. The movement wants sale by the drink in addition to sale by the package. Further, it wants liquor obtainable at hotels, lounges, restaurants, cafes, stores, clubs—any place where the operator cares to get a license permitting him to sell. The more of these places—night clubs and all—the more pleased will the liquor interests be, also the more pleased will the gamblers, lawless elements and underworld become. All people in Utah who prefer law and order, sobriety, and good government, should stand firm against this move for a referendum vote at the November election. Hence let all such people refuse to sign the petition for "sale by the drink." Let us put liquor farther away, rather than bring it nearer to us, accompanied, as it would be, by all the evils notoriously associated with drinking.

JULY 1946



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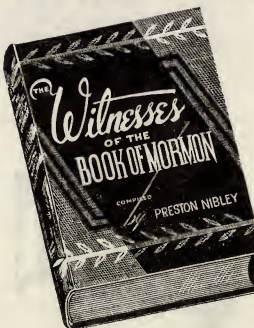
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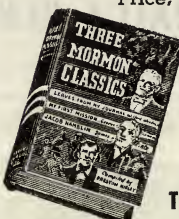
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To give your menu a fling serve two or three kinds of Tea Garden Preserves... put them in a sectional glass dish to show off their appetizing colors!



## "Era" Campaign

(Continued from page 431)

### DIVISION 11

Uvada—Percent of quota .....157.8%  
Parowan—Total subscriptions.....580 subs.

### DIVISION 12

Chicago—Percent of quota.....234.2%  
Oahu—Total subscriptions.....540 subs.

### DIVISION 13

Phoenix—Percent of quota.....279.7%  
Maricopa—Total subscriptions.....796 subs.

### DIVISION 14

South Los Angeles—Double citation winner .....372.0% 1,525 subs.  
Long Beach—Special total subscriptions .....1,184 subs.

### DIVISION 15

Sacramento—Percent of quota.....157.1%  
Oakland—Total subscriptions.....691 subs.

In the missions, division leaders included:

### DIVISION 1

California Mission—Percent of quota .....368.9%  
Northwestern States Mission—Total subscriptions .....1,104 subs.

### DIVISION 2

Western Canadian—Percent of quota .....388.0%  
Northern States—Total subscriptions .....1,008 subs.

### DIVISION 3

Southern States—Double citation winner .....443.5% 2,892 subs.  
Western States—Special total subscriptions .....502 subs.

### DIVISION 4

Eastern States—Percent of quota.....371.3%  
East Central States—Total subscriptions .....730 subs.

### DIVISION 5

Central Pacific—Double citation winner .....355.6% 96 subs

Two special honor groups were the "1,000 Club" members, which included:

Southern States Mission .....2,892  
South Los Angeles Stake .....1,525  
Long Beach Stake .....1,184  
Northwestern States Mission.....1,104  
Los Angeles Stake .....1,096  
Northern States Mission .....1,008

and the "Double Honor Roll" representing groups with every home in the ward or branch having *The Improvement Era*. Lovell Ward of Big Horn Stake probably has the outstanding record in this group, having had the "Era in Every Home" in the ward for the past seven years. The wards and branches entitled to this special honor and distinction for having reached every home in their area are as follows:

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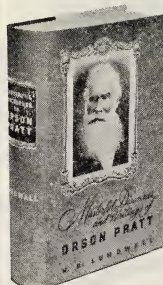
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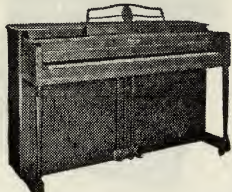
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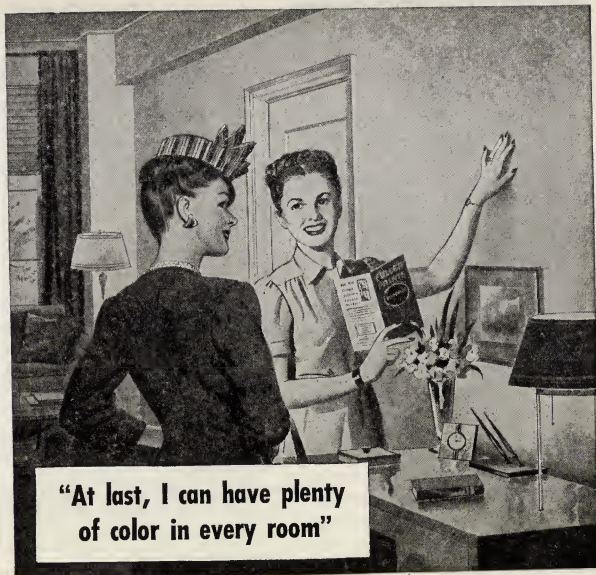
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## "Era" Campaign

248 Subscriptions	186 Homes
Newcastle Ward (Parowan Stake)	27 Subscriptions
22 Homes	
Chehalis Branch (Seattle Stake)	90 Subscriptions
83 Homes	
Milburn Ward (North Sanpete Stake)	16 Subscriptions
16 Homes	
North Shore Ward (Chicago Stake)	90 Subscriptions
83 Homes	
Pomona Ward (San Bernardino Stake)	78 Subscriptions
77 Homes	
Elysian Park Ward (San Fernando Stake)	101 Subscriptions
98 Homes	
Aurora Branch (Chicago Stake)	12 Subscriptions
12 Homes	
Lincoln Ward (Idaho Falls Stake)	85 Subscriptions
79 Homes	
Colonia Juarez Ward (Juarez Stake)	58 Subscriptions
55 Homes	
Capitol Ward (Phoenix Stake)	99 Subscriptions
89 Homes	
Batavia Branch (Eastern States Mission)	30 Subscriptions
3 Homes	
Indio Branch (California Mission)	24 Subscriptions
7 Homes	
Banning Branch (California Mission)	17 Subscriptions
11 Homes	
Washington Branch (Eastern States Mission)	29 Subscriptions
8 Homes	
Charleston Branch (Southern States Mission)	236 Subscriptions
62 Homes	
Ojai Branch (California Mission)	22 Subscriptions
20 Homes	
Senatobia Branch (Southern States Mission)	22 Subscriptions
6 Homes	
Montgomery Branch (Southern States Mission)	41 Subscriptions
11 Homes	
Moultrie Branch (Southern States Mission)	10 Subscriptions
3 Homes	
Kingston Branch (Eastern States Mission)	10 Subscriptions
6 Homes	
Palmyra Branch (Eastern States Mission)	21 Subscriptions
14 Homes	
Verde Valley Branch (California Mission)	62 Subscriptions
41 Homes	

JULY 1946



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## THE CHURCH MOVES ON

(Concluded from page 466)

**A**CCOMPLISHMENT should always be the result when energy is expended. Yet, like a dizzily spinning top, many businesses go 'round in the preparation of advertising and get nowhere. Month after month, the same thing happens again and again and nothing is accomplished but the expenditure of dollars that could be made to produce results. The function of a printing organization today is to help clients to plan printing that builds sales—to take copy and dramatize it, make it so irresistibly attractive that it must naturally draw the reader's attention. The waste of which we speak is often due to lack of understanding. Realization of this has made us sales minded. Your selling problem is our problem, and our experience puts us in a position to print your sales story so that it will get results.

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Tongan: Emile C. Dunn, Logan, Utah; Evelyn H. Dunn, Logan, Utah.

Western States: Victor R. White, Goshen, Utah.

### Excommunications

**W**ALTER FRANKLIN COMPTON, born April 25, 1919, priest. Excommunicated

April 10, 1946, in Liberty Ward, Liberty Stake.

Charles Grover Brubaker, born May 26, 1884, elder. Excommunicated April 25, 1946, in Liberty Ward, Liberty Stake.

Eva Faye Pulse, born February 12, 1898. Excommunicated April 28, 1946, in Barnum Ward, Denver Stake.

John Henry Farling, born May 8, 1916, deacon. Excommunicated March 17, 1946, in Maryland District, Eastern States Mission.

Fawn M. Brodie, born September 15, 1915. Excommunicated June 1, 1946, in New England Mission.

### MISSIONARIES ENTERING THE MISSIONARY HOME MAY 6, 1946, AND DEPARTING MAY 16, 1946

Left to right, first row: Coleen Hill, Edith Williams, Beth Miller, Don B. Colton, director; Faye Ensign, Naomí Wood Salter, Sheila C. Winterston.

Second row: George Weber, Morris Haderlie, Jay E. Bowen, Margrit Johnson, Anna Lindgren, Gerda Anderson, Royal Mower, Victor Y. Bell.

Third row: L. Nielson Clark, Janet Clark, Joyce Phillips, Pearl B. Lee, Greta Bingham, Virginia Livingston.

Fourth row: Jessie S. Cheney, Ruth L. DeWitt, Donna L. Alsop, Eileen R. Tolman, Benjamin Barton, H. Landward, Betty Madison, George W. Lee, Afton Webster, Beverly Farnes.

Fifth row: Urban S. Cheney, Barbara Coombs, Elaine F. Gold, Oliver Jones Bennett, Ivan R. Nielson, Ivy Kowallis, Florence M. Joseph.

Sixth row: Alene Atkin, Harold V. Gividen, Donald L. Farnsworth, Stephen E. Sherwood, Richard J. Oliekan, Goret Jonsepjan, Byron D. Thomas, Jesse L. McCuller, Arthur Joseph.

Seventh row: Ethel Virginia Buckalew, Herbert Quentin Bahr, George E. Magnusson, Lawrence H. Packard, William Wolfier, Adrianus von Tussenbroek, Sr., George J. Buckway, Dale L. Gardner, Donald K. Clark, D. Lowell Boardshall.

Eighth row: Christian E. Neilson, David Christensen, Harvey T. Johnson, N. David Dunn, Cornelius de Jong, Owen Wright, Donald E. Bennett, Wendell H. Hall, Reuel J. Nielson.

Ninth row: Joy D. McDaniel, Marian Cummins, Madeline Fuller, Madeline Gibbie, Velda Leatham, O. Boyd Mathias, Lynn H. Davis, Ivan Oakeson, Heber J. Jacobs, Fernies B. Zaugg.

Tenth row: W. Scott Barrett, J. A. Barlous, Kenneth L. Belnap, Lewis J. Merrill, William G. Stroud, Nora O'Brien, Martha White, Shirley Peterson, Albert Eccles Jr., Keith B. Hall.

Eleventh row: Preston V. Dees, Lawrence R. Purdie, Lyle Reid Jenkins, Oather R. Roper, Eugene V. Flowers, Lorenzo H. Snow.

Twelfth row: John S. Kelley, Phillip K. Humphreys, A. Henry Smith, Albert H. Stolar.



### MISSIONARIES ENTERING THE MISSIONARY HOME MAY 20, AND DEPARTING MAY 30, 1946

Left to right, first row: Lois Gordon, Ruth Lang, Helen Swenson, Ruth Erickson, Don B. Colton, director; George Furner, Ruth Bowman, June Ohlud, Elva Jones, Ruth Egli.

Second row: Joan Marie Toanks, John Walton Waite, Arva Williams, Betty Orr, Orson C. Hofer, Rowena Richardson, Mae T. Johnson, Annie M. Garside, Nona Cook, John A. Butterfield.

Third row: Chloë Stirling, Deane Ekelsen, Leo Laramie Wilson, Mildred Oleson, A. Theodore Johnson, Aaron Garside, Leola Leavitt, Fern C. Butterfield.

Fourth row: Wilmina Robinson, Delphine Grace Steiner, Glenna Gae Hughes, Edwin L. Johnson, Louie Richardson, Barbara Emma Crane, June Shelley, Burley Thompson, Frederick S. Musser, Albert C. Wood.

Fifth row: Wayne Shaw, Mary Phyllis Curtis, Beth Fisher, Clarence Richardson, Anna Belle Shurtz, Luaina Sorenson, Lucille Crandall, Kaye L. Jensen.

Sixth row: Kenzie B. Vanderlinden, Nicholas Vanderlinden, George Nichols Waite, Betty Jean Stocking, Beverly Phillips, Ralph H. Andrus, Jr., Richard Boberg, Meryl Leavitt, William Karris Gheen.

Seventh row: Betty J. Killpack, Daisy B. Merrill, Albert R. Hogan, Doris Miller, Mark Anderson, Ephraim A. Hansen, Ula Burgess, Belva Scott, Camilla Freestone.

Eighth row: William Edward Kingford, London K. Barney, Eileen Chabot Schuenman, Lewis C. Elson, Velma H. Hogdon, John W. Rice, Sterling E. Yeoman, J. Claire Peterson, David Astin.

Ninth row: Deslie Dalton, Donald Sandberg, Esther J. Smith, Richard L. Brown, Carl P. Buetler, Victor Bang, Bruce G. McGregor, Henry C. Garton.

Tenth row: William L. Beck, Alvin S. Chamberlain, Wendell H. Barker, Clarence L. Fields, Victor L. Checketts, Francis E. Wiggili, Estle D. Smith, Theodore F. Smith, Keith F. Thompson, Thurston Anderson, Doyle Cook, Ronda I. Hanwaring, Charles Nielson, Allen Barnes Oliver, Charles W. Eastwood.

Eleventh row: Harold D. Price, Max A. Newren, Sterling Scott, James C. Carrier, Preston H. Paroth, E. Marion Cox, Jesse N. Hawkins, Fay S. Parker, Gilbert Echols.

THE IMPROVEMENT ERA



## FOUR DAYS I WAS DEAF

(Concluded from page 440)

AFTER patience on both my part and the doctor's, a portion of my lost hearing was restored. Because it came back so very little at a time, I scarcely realized it. I was first aware of the sound of the nurse's shoes on the floor when she walked across the room. That first day, the doctor asked me a question, and I thought it was something about "church." I struggled to comprehend. I ran over in my mind his reason for asking me something about "church." Probably they want to know to what church I belong. I concluded, so I spoke up, telling the doctor and nurse the name of my church and how long I had been a member.

Instantly I saw the nurse struggling to conceal her amusement, but to no avail. She soon was laughing outright. However, the doctor just went on briskly, "I want you to say the word 'church.'" I laughed then. I couldn't help it.


Now after my hearing has been restored to normal again, I feel that I'll never forget my visit to the land of the deaf. There are compensations, I feel, to him who finds himself permanently deaf, but adjustments must be made. And I appreciate now that strange clarity of brain in that vast quietness, where every syllable of every thought-word is startlingly clear. No wonder


Edison's genius went so far! Now I can understand how his brain-children were conceived. I sometimes think that awe-inspiring clarity of brain, born of the fact that no alien sound comes crashing in to send the thoughts off at tangents, is an asset. Why was I given this four-day period of deafness? Perhaps to write this little sermon on kindness.


The old adage:


"Politeness is to do and say,  
The kindest things in the kindest way,"

can be applied to the deaf, too.

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California Figo Company  
Los Angeles, California

## A MILE IN HER MOCCASINS

(Continued from page 463)

denly. She went to the phone and presently Claire's bright "hello," warm as a summer morning, came over the wire.

"Doreen said she was going to ride over to see you," Martha told her.

"Good! The children will love to see her, and we'll do what we can to cheer her up."

"No. I have a better idea. You come over here—alone—and for a change we'll have Doreen cheer you up!"

"But you've said right along she shouldn't have anything to upset her, Mother. You're not suggesting—"

"Yes, I want you to tell her about the operation you must have. She's fond of you, Claire, and this may be just what she needs to shake her out of herself."

"Well—if you think so, Mother. I'll come as soon as I can."

Martha told Doreen and, some time later, Claire drove up in her station wagon. She came across the yard looking very smart in her green hound's tooth suit and brown felt hat over her auburn hair.

"Doreen is in her room," Martha told her.

"I hope you're right about this, Mother."

CLAIRE's heels tapped up the stairs, and Martha heard Doreen say, "What a smart hat, Sis! I'd look terrible in it, of course, but with your looks—"

Martha checked an impulse to eavesdrop and sat tensely in the living room waiting.

Presently, Claire came down, her eyes glistening.

"Why, my dear—?"

"Mother, she's worse off than any of us realize."

"What do you mean?"

"She was completely indifferent to my trouble. She knows how much Charles and I have hoped to give Pat and Bob a brother or sister—and the fact that this operation the doctor says I must have will end that hope meant absolutely nothing to her. She told me—I was lucky I had Charles."

"Oh, no!"

"She hurt me, Mother. I'm afraid no one can bring her out of this!"

"Oh, my dear, I'm so sorry," Martha put her arm about Claire. "I'd never have suggested it if I'd dreamed—"

"It's all right, Mother—it was worth a try," Claire picked up her bag. "I must get back to the children."

Martha saw Nachee, out in the yard, watching Claire as she drove off.

She sat with tears spilling over, thinking what a mess she'd made of it, and, all at once, it seemed as though life was too much for her.

But she knew the wisdom of activity when things bogged one down, so she got into her gardening clothes, tucked her hair under a sun hat and went out into the flower garden. She stood breathing the air that blew dry and bracing off the desert, her eyes turned toward the turquoise vault of the sky.

It used to be good just to be alive before Doreen's unhappiness tangled them all in its clutches like some monstrous octopus.

She sank to her knees on the cushion of lawn and dug her fingers deep in the earth around the flowers. It was, she reflected, good for the spirit to be close to the soil.

Suddenly a shadow fell in front of her and she looked up into Nachee's red-skinned face, furrowed deep with age. He etched a pattern in the dust with the tines of his rake and said, "Miss Claire was unhappy."

"Yes," Martha admitted, as to a friend. For no servant status had ever entered into her father's relationship with Nachee, nor with her when the ranch became Martha's.

She leaned back, wiping a smudgy hand across her brow.

"Frankly, Nachee, Doreen is making us all miserable. And we can't criticize her when she has this burden to bear."

"You, too, have carried your burden," Nachee said. He leaned on his rake, his eyes lifted to the distant peaks. "Do you remember the prayer about the moccasins?"

Nachee never spoke without purpose, and Martha gazed at him, wondering.

"Yes, Grant—I may not criticize my neighbor," she said slowly, probing her memory, "until I have walked a mile in his moccasins."

Nachee nodded solemnly. "Your daughter, too, is your neighbor," he told her. "Think well on that, my friend."

Martha watched him walk away with grace and dignity as confused thoughts laid claim to her mind. She'd always believed silence was the best course. But perhaps Doreen needed something startling to make her aware that hers wasn't the only unhappiness in the world.

Hesitation at what it involved, however, held her on her knees for a long moment. "Let silence be your motto till duty bids you speak," Nachee had said that long ago. With sudden penetrating insight, Martha realized that only in giving Doreen something greater than her sorrow, could happiness be bought for all of them.

With a quick little prayer for guidance in the words she should use, Martha rose to her feet and walked firmly into the house.



## A Mile in Her Moccasins

DOREEN sat on her hope chest and her blue eyes swiveled dully toward her mother.

"I don't believe you know it," Martha said resolutely, "but you've hurt Claire."

Doreen stared, her ears so ill-attuned to the jarring note of censure.

"For pity's sake!" she snapped.

"What was I supposed to do?"

"Forget yourself for a moment and show some sympathy for Claire," Martha retorted.

"I'm in no mood for criticism," Doreen said irritably.

"What you don't seem to realize is that we've all carefully avoided criticizing or upsetting you for some time, Doreen."

Doreen tossed her head, her hair glinting like gold in a shaft of sunlight.

"Then why are you criticizing me now?"

"There's an Indian prayer—" Martha began.

Doreen snorted.

"Wait! You must listen. It goes, 'Grant I may not criticize my neighbor until I have walked a mile in his moccasins.'" Martha's eyes looked steadily into Doreen's. "And I have walked many miles in yours!"

Doreen's mouth fell open.

"When I was young—younger than you," Martha went on slowly, "I, too, lost my husband—" She saw Doreen start. "He was killed in a mine blast and I—I was going to have a baby!"

"Mother!"

"Claire is your half-sister, Doreen. I married your father the year after she was born."

Doreen sat visibly shaken for a long moment.

"Oh, Mother," she said then, "how awful for you!" She stretched out her hand impulsively toward Martha. "But why—why have you never told me?"

"Your father and I decided it was best this way."

Doreen's eyes misted and she clasped her hands and stared hard at them. "Oh, Mother, I—I've been so selfish—so blind!" Her voice suddenly shook. "I thought it was natural for you to be kind and good because you'd always had everything easy. If I'd only known—"

She looked up, and Martha took her handkerchief and wiped her eyes.

"You see, my dear, I knew God has a way of working these things out. That's why it hurt me so dreadfully to hear you say—"

"Oh, Mother, I'm so sorry and ashamed for the things I've said!"

After a moment, she asked, "Does Claire know this?"

"No," Martha told her. "And she

(Concluded on page 474)

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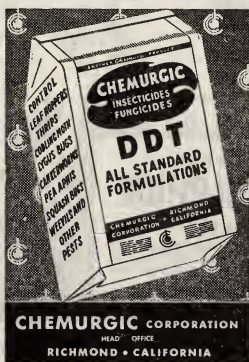
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## A MILE IN HER MOCCASINS

(Concluded from page 437)

mustn't be worried now so I want you to keep this a secret for the present." She paused. "It won't make any difference in your feeling toward her, Doreen?"

"Oh, no, Mother! How could it?"

And suddenly, it was as though Martha could see scales of selfishness drop from Doreen's eyes—a lift of responsibility square her shoulders.

"I'm going to Claire," she said. "She might need me."

At the door she turned and looked at her mother. Then she came swiftly and kissed her. "Thanks for telling me," she said softly and left the room.

Martha went to the window and saw Doreen run across the yard with a pleasant wave toward Nachee. Then she sank into a chair, feeling quite spent. She leaned her dark head against the blue damask of the chair.

She would be glad. He'd understand. And it would be just like old times again, she thought, as a sweet fragrance wafted through the door from the hall.

Ellen was baking muffins. Martha realized, for the first time in months, she was really hungry.

She went toward the stairs. On the landing she glanced through the window and saw Nachee down in the yard. He looked up, a wise smile on his face, and saluted her with a wave of his hand.

## THE STRUCTURE OF THE BOOK OF MORMON

(Continued from page 437)

Now let us consider the second violation of the time order or organization as it relates to the Book of Ether. Mormon engraved his abridgment of the large plates of Nephi on his plates of Mormon. After completing this abridgment, he wrote seven chapters of the Book of Mormon (a division of the Book of Mormon). Then he delivered his record to his son Moroni.

Moroni wrote two chapters in his father's Book of Mormon (a division of the Book of Mormon). Then he determined to abridge the twenty-four gold plates. These plates, as I have already pointed out, contained a history of another group of people separate and distinct from the Lamanites and Nephites. They flourished in North America long before Lehi left Jerusalem.

Moroni could not engrave this abridgment in the forepart of the record, where it belonged, because his father had already used that part of the record. Of necessity, he had to engrave his abridgment on the unused plates immediately following his father's Book of Mormon (a division of the Book of Mormon). After completing this abridgment of the twenty-four gold plates, which he headed the "Book of Ether," he decided to write his Book of Moroni.

This decision to create the Book of Moroni placed the Jaredite history, the Book of Ether, between his father's Book of Mormon (a division of the Book of Mormon) and his own Book of Moroni, both of which books had to do with the Nephites and Lamanites. That is how the Book of Ether came to occupy a place in our Book of Mormon, which chronologically it should not occupy.

When we understand the nature of the Book of Ether and its position with-

in the record of the Nephites and Lamanites, we can read this latter part of the Book of Mormon intelligently. A good plan to follow in reading this part of the Book of Mormon is to read the Book of Mormon (a division of the Book of Mormon) and then skip the Book of Ether until the Book of Moroni has been read.

Certainly this knowledge of how the Book of Mormon violates the principle of composition requiring that the chronological order must be followed when it has once been established as the basis of composition can be used to advantage by a reader of the Book of Mormon.

### IDENTIFYING WRITERS CLARIFIES CONCEPTION OF BOOK

AND now let us turn our attention to the problem of determining who wrote the various books of the Book of Mormon, for a knowledge of these facts is conducive to intelligent reading. The problem is interrelated with the structure of the book. Chapter headings in the books of Mosiah, Alma, Helaman, Third Nephi, and Fourth Nephi tend to mislead the average reader, for he assumes that the books were written in their present form by these characters, when as a matter of fact, Mormon wrote all of this material as an abridgment from the large plates of Nephi.

In addition to writing these five books, Mormon wrote the Words of Mormon and the first seven chapters of the Book of Mormon (a division of the Book of Mormon), a total of three hundred forty pages of the five hundred twenty-two page book which bears his name.

Moroni finished the Book of Mormon (a division of the Book of Mormon), writing chapters eight and nine; gave



## The Structure of the Book of Mormon

us an abridgment of the Jaredite civilization, the Book of Ether; and wrote the Book of Moroni, a total of fifty-one pages.

The small plates of Nephi, which form the first one hundred thirty-two pages of our Book of Mormon, were written by nine independent writers, Nephi, Jacob, Enos, Jarom, Omni, Ammaron, Chemish, Abinadom, and Amaleki. Nephi wrote the first two books, First Nephi and Second Nephi. Jacob wrote the third book, the Book of Jacob. Enos contributed the fourth book, the Book of Enos. Jarom wrote the Book of Jarom. Omni, Ammaron, Chemish, Abinadom, and Amaleki wrote the three pages constituting the Book of Omni.

It is evident from this discussion of the writers that eleven men wrote our Book of Mormon. The bulk of the writing was done by four men: Nephi, one hundred seven pages; Jacob, eighteen pages; Mormon, three hundred forty pages; and Moroni, fifty-one pages.

**T**HERE is one other problem. It is difficult in the five books abridged from the large plates of Nephi—Mosiah, Alma, Helaman, Third Nephi, and Fourth Nephi—to determine with precision where interpolations, personal comments by Mormon, begin and end.<sup>21</sup> They are not many in number, but they do occur.

Unacquainted with our modern devices for handling such interpolations, Mormon worked with his abridgment of the large plates of Nephi in a manner very different from that which would have been adopted by a present-day scholar. His method is a little ambiguous unless the reader exercises great care. This problem would have been avoided by a modern scholar's use of footnotes for interpolated material. If Mormon had been familiar with our modern devices, he undoubtedly would have made the abridgment of the large plates of Nephi the basic text. He would have used quotation marks to indicate any direct borrowings from the original record and, finally, would have used footnotes for any comments he desired to make. Such a practise would have given him a clearer method of composition.

A knowledge of the records Mormon and Moroni used as source material and a familiarity with their method of composition helps us to bridge certain difficult chasms which we must cross when we read the Book of Mormon. Structurally, the Book of Mormon is quite clear when we understand the facts of composition.

<sup>21</sup>III Nephi 5:9-26; 28:24-40; 29:1-9; 30: 1, 2  
JULY 1946



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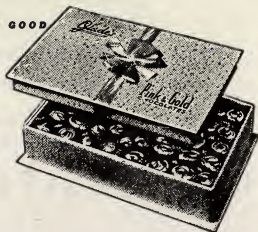


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(See coupon, page 468)

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## Youth Speaks

(Concluded from page 461)

of himself; could degrade himself so.

I became acquainted with a boy from Ohio while in the army, and we grew to be very good friends. We had long talks about almost everything, and we discussed this subject of drinking at great length. He asked me once, "What have you got against other people's drinking?" He said, "I can see your point if you don't want to drink yourself, and I admire you for it. But what's it to you if others drink? They aren't hurting you. It's their business if they want to ruin their lives with liquor; they're not hurting anyone but themselves." I said to him, "I think that I have every right in this world to be bitter against drink. I think I have a very good reason for hating the sight of drinking and drunkenness. You see if it wasn't for liquor and drinking, I would have a sister twenty-three and a brother seventeen years old today." Yes, I was that third child. I am the brother of the two children that were killed eleven years ago tonight by liquor.

## Organization of the United Nations

(Continued from page 435)

Each member nation has a delegation of five representatives and may have five alternate members plus advisors and stenographers.

(The United States delegation at the first assembly held January 1946: James Byrnes, Tom Connally, Eleanor Roosevelt, Edward Stettinius, Arthur H. Vandenberg. Alternate delegates: Sol Bloom, John Foster Dulles, Charles Eaton, J. William Fulbright, John G. Townsend.)

The General Assembly can discuss anything except disputes which are being heard before the Security Council.

A president is elected for each regular session.

(The regular session begins the first Tuesday after September 2.)

A special session may be called with the approval of two thirds of the members.

On important motions two thirds of the members present voting constitutes a majority.

On other items a simple majority can pass a motion.

No member can vote if it is more than two years in arrears in its contributions.

(This can be altered if the General Assembly determines that the nation is unable to meet its obligation.)

Traveling expenses of the delegates are paid by the United Nations organization.

THE IMPROVEMENT ERA



## ORGANIZATION OF THE UNITED NATIONS

Wages of the delegates are paid by the country which the delegate represents.

(The United States representative on the Security Council receives \$20,000.)

The current president, Paul-Henri Spaak, receives no salary from the United Nations.

### SECRETARIAT

Secretary general appointed by the General Assembly on the recommendation of the Security Council.

He handles the administrative and budget functions of the organization.

"The secretary general may bring to the attention of the Security Council any matter which in his opinion may threaten the maintenance of international peace and security."

The secretary general may call special session of the General Assembly.

Trygve Lie is the current secretary general. (He receives \$20,000 salary and a \$20,000 allowance plus a house and servants.)

### INTERNATIONAL COURT OF JUSTICE

It is the successor to the League of Nations Permanent Court of International Justice.

Fifteen judges elected by the General Assembly. (Green H. Hackworth is an American.)

They are elected for nine-year terms.

They meet permanently at The Hague.

### ECONOMIC AND SOCIAL COUNCIL

Eighteen members are elected by the General Assembly for three-year terms.

Sir Ramaswami Mudaliar is the current president.

The first major activity was the "International Health Conference" held in June.

### MILITARY STAFF COMMITTEE

Representatives from the Chiefs of Staffs of the five permanent members of the Security Council.

### ATOM CONTROL COMMISSION

Representatives from the eleven nations of the Security Council plus Canada.

## SOME ESSENTIALS IN MISSIONARY WORK

(Concluded from page 433)

we will be weighed in the balance and found wanting.

Now that is the thing I would impress upon the minds of my brethren; not that I want any homage, but I want my brethren and sisters to know that the Lord has placed someone at the head, and that his place is a sacred place and position. It is a sacred gift of the Lord, one that God holds sacred, one that he has established, and we cannot treat it lightly though we may have perhaps very little respect for the individual himself. Man may have many weaknesses, but the president, the apostle, the seventy, the high priest, the elder, the patriarch, and the bishop and those who hold offices in the kingdom of God, must be respected in the spheres in which they are called to act, and their positions must be upheld and held sacredly in the minds of the people of God, and especially in the minds of those who go out to preach the gospel to the nations of the earth.

The last mission I was on, there came into the mission field two missionaries, called, set apart, and sent forth to a foreign land to preach the gospel. To my astonishment neither one of these two missionaries (and they lived and were born in Utah, and grew up in one of the principal cities of Utah), could tell you who was the President of the Church, or who were the counselors to President John Taylor. When they were asked who was the president of the stake where they lived, they did not

know. They did know something about the bishop in the ward where their parents lived, but beyond that all was chaos. One of them came to me and asked, "Brother Smith, is there any difference at all, and if so, what is the difference, between Mormonism and Catholicism?" Well, now, it won't do for young people to go out into the world in this way. Before you go you had better get somebody who does know something about it, and jot down who is the President of the Church and his counselors, get their names. Who are the Twelve Apostles? Now, of course, this is unnecessary to say here, but learn the truth, brethren, and God will bless you.

I shall feel in my heart to sustain you in your mission. You are not going to have a good jolly time. You are not going to spend money and have a fine, rollicking time of it. If you do, you will not do any good. You are going out as lambs before the wolves; you are going out as ministers of the gospel to an unbelieving, scoffing world. You are going out to be brought in contact with unbelief, with infidelity, and with every criminal thing in the world, for you will find that crime exists in the world such as you have never seen perhaps at home or have dreamed of.

You are going out to preach the gospel, and the world is against you. You will have to stem the current of opposition, and when you have the Lord on your side, you will be strong enough.

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## EVIDENCES AND RECONCILIATIONS

(Continued from page 449)

In the year 1823, when our prophet was about seventeen years of age, his mind became, for the first time, deeply excited on the subject of religion by Mr. Lane, a devoted and talented elder of the Methodist Church, under whose preaching there was a "great awakening," and numbers, among whom was our prophet and several members of his family, were "profoundly added to the Kingdom of the Lord."

After the revival ceased, the usual strife for proselytes between the several sects commenced, this resulted, so far as the Smiths are concerned, in bringing the mother, one sister, and two brothers into the Presbyterian church; but leaving Joseph as he states, in disgust with all the sects, and almost in despair of ever coming to the knowledge of the truth amid so many contradictory and conflicting claims. He resorted to prayer for a "full manifestation of divine approbation" and "for the assurance that he was accepted of him." This occurred sometime in the winter of 1823.

On the memorable evening of the 21st of September following . . . a form stood before him . . . [who] proceeded to inform Smith that . . . the Lord had chosen him to bring forth and translate the Book of Mormon.<sup>3</sup>

This early author thus confirms the claims of Joseph Smith that the first vision antedated the promise of the Book of Mormon.

The quotations made by these two writers are not from the Prophet's story. Apparently they had not read it. If they had other sources of information, it would add to the evidence

<sup>3</sup>J. B. Turner, *Mormonism in All Ages*, p. 14. The work of Reverend Lane in Palmyra is well known, and occurred in the early twenties of the last century, as set by Joseph Smith. Oliver Cowdrey in his letters confirms the story of Reverend Lane and the date of his work in Palmyra.

### THERE IS A JOY DIVINE IN WORK

"How long can rolling waters remain impure?" (D. & C. 121:33.)

By Frank I. Kooyman

**T**HERE is a joy divine in work,  
Pursued with worthy goal,  
Such work's a blessing in itself:  
It purifies the soul.

How long can waters stay impure  
That move and roll along,  
That make the wheels of labor turn,  
And sing their merry song?

No traveler stops at stagnant pool,  
To find a cooling drink,  
When there's a singing brooklet near,  
That speeds along its brink.

My soul, be like a living stream,  
From stains of sin immune;  
Perform your labor, move along,  
And sing a happy tune!

that the first vision was known among the people in the early years of the Church. However, both writers agree that the first vision antedated the revelations received by the Prophet concerning the Nephite record.

B. Pixley after visiting the Saints in Missouri, writes under date of October 12, 1832, that

... their creed appears to have undergone but little change. . . . The Mormons still prefer to talk with angels, visit the third heaven, and converse with Christ face to face.<sup>4</sup>

The *Missouri Intelligencer*, under August 10, 1833, speaking of a meeting held in Independence the previous month, says:

Of all their pretended revelations from heaven . . . their personal intercourse with God and his angels . . . converse with God and his angels . . . may be better imagined than described.

Others of the same period speak of the claim that Joseph Smith conversed with God, which, no doubt, had reference to the first vision.

A correspondent of the *Episcopal Recorder* describes the visit of Martin Harris in 1827 who told of a supernatural experience of Joseph Smith, followed later by another divine communication directing him to find the plates. The story is wildly distorted, but the elements of the first vision are clearly evident: Joseph was alone in the woods; a dazzling illumination occurred; an evil power first overcame him; he was overcome by the succeeding vision of God, and a later vision concerning the plates of the Book of Mormon.<sup>5</sup>

J. H. Kennedy who much later professed to write an unbiased book on the Mormons, accepts without question Joseph Smith's own story as to time and date.<sup>6</sup> So, as has been said, do most of the writers who discuss the first vision.<sup>7</sup> In fact, proof of the occurrence of the vision in Joseph Smith's early years, if needed, could be established wholly from non-Mormon sources.

Mormon writers and speakers who lived in the days of Joseph Smith believed without exception that the first vision occurred in the early life of the boy, before the Book of Mormon visitations. His mother accepted her son's own story in full, and added more about

<sup>4</sup>Cited in *Missouri Intelligencer* and *Boon's Lick Advertiser*, April 13, 1833. See also *Documentary History of the Church*, Vol. 1, 372.

<sup>5</sup>The correspondent was J. A. Clark, D.D., and his story appeared as a series of letters in the *Recorder* in 1840, reproduced in the *Weekly Visitor*, 1841, pp. 61-64, and in his book *Gleanings by the Way*, New York, 1842, 272-8.

<sup>6</sup>J. H. Kennedy, *Early Days of Mormonism*, pp. 23, 24.

<sup>7</sup>For example, T. B. H. Stenhouse, *Rocky Mountain Saints*, p. 15; I. W. Riley, *The Founder of Mormonism*, p. 66; Ellen Dickinson, *New Light on Mormonism*, p. 33; Doris H. Bays, *Doctrines and Dogmas of Mormonism*, p. 19; E. Meyer, *Ursprung und Geschichte der Mormonen*, pp. 16, 17.



## Evidences and Reconciliations

his early spiritual experiences.<sup>10</sup> Elder Edward Stevenson wrote:

In . . . 1834 in the midst of many large congregations, the Prophet testified with great power concerning the visit of the Father and the Son.<sup>11</sup>

Joseph Smith himself relates how in 1835, he told one Erastus Holmes of his "first vision which was when I was about fourteen years old."<sup>12</sup> His brother William in his old age described the circumstances of the first vision as told by his prophet brother.<sup>13</sup>

Orson Pratt, who lived for some time in the Prophet's home issued a pamphlet in 1839, in which the first vision is described, and it is there placed in 1820.<sup>14</sup> Later in life, Orson Pratt said, "I have often heard him (the Prophet) relate it."<sup>15</sup> Brigham Young who often spoke about the Prophet and his early experiences, said on one occasion:

The Lord called Joseph Smith, called upon him at fourteen years of age, gave him visions, and led him along, guided and directed him in his obscurity, until he brought forth the plates and translated them.<sup>16</sup>

Heber C. Kimball, Wilford Woodruff, John Taylor, George A. Smith, and numerous others who lived in the days of the Prophet, have spoken of the first vision as a fact accomplished in 1820, and before the Prophet saw the Book of Mormon plates, according to Joseph Smith's own story.<sup>17</sup>

These men were among the early converts to Mormonism. They were hard-headed men, who wanted to be certain about things. Brigham Young took two long years to study Joseph Smith and his message before he was baptized into the Church in 1831. If these men had heard for the first time in 1838 of the Prophet's first vision, Joseph Smith would have had to do some explaining. They were not the men to follow a deceiver.

All acceptable evidence within and beyond the Church confirms the Prophet's story that his first vision occurred when he was between fourteen and fifteen years of age in the year 1820 and before the Book of Mormon revelations occurred.—J. A. W.

<sup>10</sup>Lucy M. Smith, *Joseph Smith the Prophet*, pp. 73-77, 1902 ed., pp. 69-74, 1945 ed.

<sup>11</sup>Edward Stevenson, *Reminiscences of Joseph, The Prophet*, p. 4.

<sup>12</sup>*History of the Church*, II, 312.

<sup>13</sup>*Deseret News*, January 20, 1894.

<sup>14</sup>Orson Pratt, *Remarkable Visions*, pp. 4, 5.

<sup>15</sup>*Journal of Discourses* 7:220-221; 11:65-66; 12:302; 14:140-141; 15:101-102. See also N. B. Lundwall, *Masterful Discourses and Writings of Orson Pratt*, pp. 235-236.

<sup>16</sup>*Journal of Discourses* 8:354. See also 12:6.

<sup>17</sup>Heber C. Kimball, *Journal of Discourses* 6:29; John Taylor, *The Gospel Kingdom*, p. 121; Wilford Woodruff, *Leaves from My Journal*, first edition, p. 86; George A. Smith, *Journal of Discourses* 12:334; 13:78; 11:1-2.

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Dear Editors:

It is with deep sincerity that I write a few lines to thank you for *The Improvement Era*. It has been a source of comfort while I am so far away from my loved ones. It has helped me realize just how much the gospel means to me while I am not in direct contact with members of the Church. I have just read some of the talks that were given in the April conference. Each one seemed to help me and give me a spiritual lift. I know they are words of inspired men.

Sincerely yours,  
Ivor J. Price

FROM THE SOUTH PACIFIC:  
Dear Editors:

I AM very proud of the fact that I am the recipient each month of such a wonderful source of religious inspiration. In the jungle of these South Pacific Islands one must turn to religion. It is the only means of using the many spare moments wisely. Believe me, I get great comfort and peace of mind just through reading the many varied teachings *The Improvement Era* offers.

Sincerely,  
Pvt. Lars F. Jensen

FROM CAIRO, EGYPT:  
Postscript to a letter:

The *Era* is irreplaceable out here, especially to group meetings, as these.

Murlyn L. Brown,  
Captain, Cavalry

FROM INDIA:  
Dear Editors:

ENCLOSED find, is a \$30.00 money order for a subscription to *The Improvement Era*, for the length of time that amount of money will cover. Please send it to the following address: Miss F. M. Roberts, 38 Circus Avenue, Park Circus, Calcutta, India.

Cordially your brother,  
Cpl. Lyal E. Millett

## Clock Watcher

"Jones, you've been with us two weeks now. Do you realize that in that short time you've been late five times?"  
"No, sir, I didn't know. You see, I'm not one of those fellows who're always watching the clock."

## Point of View

"Don't you like the cheese? It was imported from Switzerland."

"It tastes more like the Swiss deported it."

## Long Lost Quiet

"Daughter has arranged a little piece for the piano."  
"That's fine," commented the father. "It's about time that we had a little peace."

## Time Doesn't Wait

"Did you fall down with your good pants on, Tommie?"  
"Of course. There wasn't time to take them off."

## Right Angles Necessary

"I had a tough battle to get into society!"  
"Had to keep your chin up?"  
"No, just my nose."

## No Interpreter Needed

"Here's a book, lady, that will interpret all your dreams."  
"I'll have you know that I do all my dreaming in English!"

## Buttonholed

"What are you planning to do tonight, dear?"  
"Nothing special, I'll probably write a letter or two, listen to the radio, and so on."  
"Well, when you get to the so on, don't forget my shirt button."

## Reason for Eviction

Junior was gazing at the new baby. "Did he come from heaven?"  
"Yes, dear."  
"With all that noise he's making, it's no wonder they put him out."

## Elementary, My Dear

"You'll have to put another stamp on this letter. It's too heavy."  
"What? That will only make it that much heavier."

## Safety Precaution

"You mustn't play with that hammer. You might hit your thumb."  
"No, I won't. I'm letting Jimmy hold the nail for me!"

ONE OF THE SCENES FROM THE GOLD AND GREEN BALL HELD AT THE STAKE CENTER, LONG BEACH, CALIFORNIA. THE QUEEN (TOP PEDESTAL, CENTER) WAS MARGUERITE HORN OF THE PARK VIEW WARD. THE CHANSONNETS, GIRLS' CHORUS, APPEAR IN THE FOREGROUND.







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